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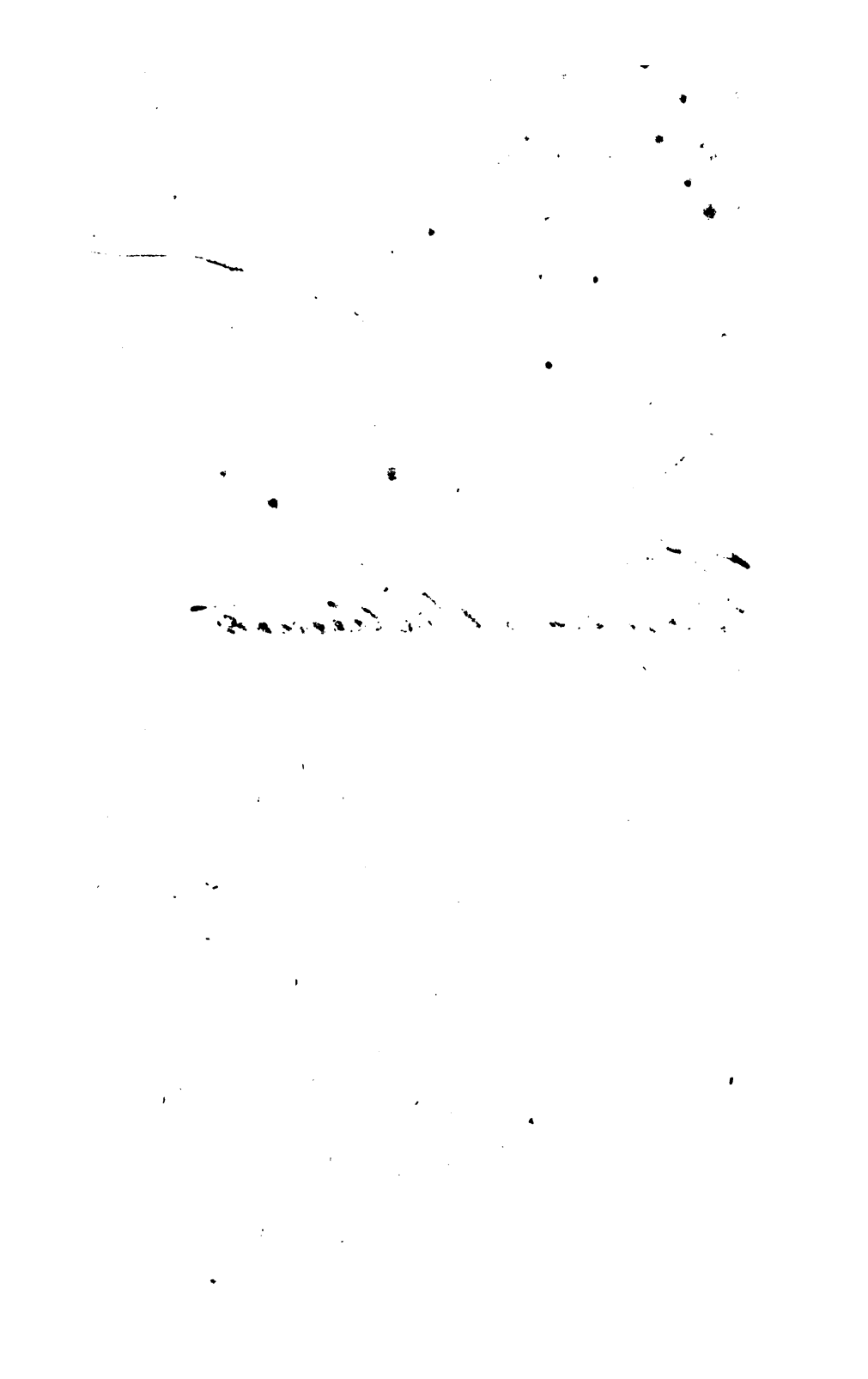
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Thomas Whittemore





S E R I E S

OF

LETTERS TO A UNIVERSALIST;

IN WHICH THE SUBJECT OF MODERN UNIVERSALISM IS EXAMINED; THE ARGUMENTS BY WHICH IT IS SUPPORTED REFUTED, AND ITS FALSITY AND ABSURDITY CLEARLY PROVED BY THE DICTATES OF COMMON SENSE, THE LIGHT OF SOUND PHILOSOPHY AND THE WORD OF GOD.

BY PHILEMON R. RUSSELL,
Pastor of the Christian Church in Fall River, Mass.

EXETER :

PUBLISHED BY A. R. BROWN.

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PREFACE.

THIS series of Letters was first published in the Christian Herald. They are now presented to the Christian Public, in the present form, in compliance with the request of the Rockingham Christian Conference. This little volume is designed to be an antidote for the diffusive poison of Modern Universalism. The author professes to be thoroughly acquainted with this whole system of error. The folly, absurdity and infidelity of Modern Universalism, the sophistry and outrageous perversions of the scriptures by which it is sustained and commended to the minds of the unstable and unthinking, are but poorly understood by those who have not been themselves ensnared in the dreadful delusion, or who have not carefully examined the works of its most popular authors. In both of these respects the author feels himself qualified for the work he has undertaken. He was once deluded with a species of Universalism. He has also carefully examined its standard authors; and he is confident that this little work is a sufficient answer to every Universalist book now before the public. The old cry of "*Misrepresentation*" will probably be raised; but this charge cannot be sustained. When a Universalist exposition is given and examined, the author is named, or his work definitely referred to. Universalist authors have been allowed to speak for themselves, as far and as explicitly as the limits of the work would permit. Their arguments have been considered and answered.

Fall River, 1842.

LETTERS TO A UNIVERSALIST.

LETTER I.

My Dear Sir:—

I deeply regret to learn by yours of —, that you have embraced Universalism. I know what that *ism* is. I was once somewhat ensnared in its dreadful delusion, and can “speak what I know, and testify what I have seen” concerning it. I have a multitude of reasons why I cannot be a Universalist; reasons which to my mind are invincible, some of which I will endeavor to spread before you. May I not hope that you will give them a careful reading, and ponder well your footsteps before you give yourself up to the delusive hope that you must go to heaven because there is no hell? I cannot adopt your views,

1. Because man is manifestly a moral agent, and therefore an accountable creature. The advocates of Modern Universalism, understanding that moral agency involves moral accountability, have endeavored to destroy all sense of accountability by denying the moral agency of man. They, like the old fashioned Anti-nomians, are generally *fatalists*. They contend that man has no power to resist the divine will—that God is the author of all things, and that among these *all things* SIN holds a place. Now what is moral agency? It is the power of moral action, the power to deliberate in view of motives—to reason—to choose and to act. That man has such an agency is evident, (1) from the fact that God everywhere addresses him as a moral agent, gives him a moral law, blames him for its violation, commends him for obedience, promises and threatens him, rewards and punishes him. The whole of divine revelation, from Genesis to Revelation, every book, chapter and verse bear testimony to the moral agency of man. Were he a mere creature of necessity, a machine, propelled

along by the irresistible impulses of *fate*, there would be as much propriety in giving a moral law to a steam engine as to man. Such an incongruity can nowhere be found in the "ways and means" of a wise and benevolent Creator. The moral agency of man is one of that kind of truths, which, like that of the Divine existence, is everywhere taken for granted. And this is better evidence than one hundred individual texts, which might affirm it in so many words. For in such a case the sense might depend upon the genuineness of the texts and meaning of certain words employed; but now the sentiment is in more than ten thousand texts taken for granted, as something that neither men nor devils can successfully call in question. (2.) It is further manifest that man is a moral agent from the fact that mankind—(their religious creeds out of sight—) universally regard each other as moral agents. They establish governments, form laws, form contracts, administer rewards and punishments, and regard each other as praiseworthy or blameworthy. But this would be a wretched anomaly if man were a mere automaton. (3.) The moral agency of man may be argued from *universal consciousness*. Every man has the witness in himself. Every man who has not become a fit subject for the insane hospital, knows that he is a moral agent—that he has the power of deliberation and volition, and that he is blameworthy and praiseworthy. Hence man has a **CONSCIENCE**; but if he were a machine he would have no more conscience than the town clock. (4.) But I have one more reason for believing in the moral agency of man; which I will name. It is this. The denial of this doctrine involves horrid blasphemy against God. If man is not a moral agent, then God is the direct author of all his acts, and as these acts are often sinful, *God is the author of sin*—all the sin in all worlds. And this inference is not only natural and unavoidable, but it is acknowledged and believed very generally among Modern Universalists. This doctrine *makes God the only sinner in the Universe*. As sin is the violation of the law, and as God is the Supreme Lawgiver, if he is the author of sin, he breaks his own law, millions of times every day, and is therefore the *greatest,—the only sinner in the universe,—an infinite rebel against his own holy throne!!!* The very thought is **HORRID BLASPHEMY**, such blasphemy as Satan himself would not dare to utter. And what renders this blasphemy still more supremely *blasphemous*, is that Universalism makes God not only the author of all sin, but it represents him as immediately and rigidly punishing the poor,

unfortunate creatures whom his own irresistible hand has plunged into sin! This makes God the *greatest tyrant in the universe*. To plunge a poor, ignorant, powerless creature into a pit, and then punish him for the fall, is a species of tyranny which would disgrace the character of Nero himself. And is this the character of your Father in heaven! Perish the thought! Such a sentiment is blasphemy in a superlative degree; and its utterance, though it be in silver tones, sends a thrill of horror to the heart of him who loves God and is jealous of his honor.

2. My second reason for not being able to embrace your system is, *it is a cruel system*. You believe, you say, that "every one enjoys and suffers in this world according to their characters." The unavoidable inference is—every one's character is according to his or her sufferings; those therefore who are the greatest sufferers are the most guilty before God. Now to illustrate the cruelty of the system. Take the case of the pious, amiable wife of the besotted drunkard. She suffers with and for her husband; and while he is in his midnight revels at the drunkenery or card-table, enjoying his Bacchanalian mirth, she is heart-broken at home with her worse than fatherless children, suffering with neglect and want. He is benumbed and insensible. She is alive to her deplorable condition, and her tender heart bleeds at a thousand pores. She evidently suffers the more of the two; and Universalism teaches her that this is a world of *equitable retribution*, that all suffer here according to their character, and as she suffers the more, she is the more guilty! Cruel doctrine to preach to those who suffer from misfortune, for righteousness's sake, or for the crimes of others.

Universalism knows nothing of suffering for righteousness' sake, nothing of the present afflictions of the righteous being rewarded in heaven—working out for them a far more exceeding and eternal weight of glory! nothing of our suffering with Christ, and therefore reigning with him in glory. It knows of no moral connection between this world and the world to come. All things must be equalized and adjusted, therefore, in this world, or they must forever go unequalized and unadjusted. This doctrine is not only unjust and cruel because it makes the measure of present guilt to depend upon the measure of present suffering, but because it not unfrequently makes the road of guilt and infamy the "shortest cut" to glory, while it leaves the righteous to toil on and suffer in this world, in a *Universalist hell*!

Thus drunkards and debauchees, "wicked and blood-thirsty men," hardly "live out half their days;" and the unavoidable inference is, that through rum and debauchery, blood and outrage, they take the shortest road to heaven, while the righteous are left to take the circuitous rout of bearing the cross, denying themselves, and following their Master through many trials and temptations, till death, by the slow process of nature, removes them to their glorious rest. Or as Peck forcibly expresses it;

"Thus Pharaoh and his mighty host,
Had God-like honors given,
A pleasant breeze brought them with ease
By water up to heaven.

So all the filthy Sodomites,
When God bade Lot retire,
Went in a trice to Paradise,
On rapid wings of fire.

So when the guilty Canaanites
To Joshua's sword were given;
The sun stood still that he might kill,
And pack them off to heaven.

God saw those villains were too bad
To own that fruitful land:
He therefore took the rascals up
To dwell at his right hand."

As I have many things yet to say, I trust you will hear me patiently, and pardon my plainness of speech. I have no disposition to wound your feelings, but I would entreat you as a brother, and pour the light of heaven upon your mind, that you may not perish through the delusion which this system throws around the soul.

Yours affectionately.

LETTER II.

My Dear Sir :—

Agreeably to my promise and your expectation, I will now proceed to state some further serious objections to Universalism. And,

1. I cannot adopt your sentiments because they *destroy the mercy of God*. Mercy you know is the darling attribute

of our Heavenly Father ; it is that disposition in the divine mind by which he pities, and relieves his creatures from their sufferings, *sufferings* which all must admit sinners deserve. But the doctrine of modern Universalism knows of no such pity—no such relief. It contends that in all cases a full and equitable retribution takes place in this world ; that full and adequate punishment must follow transgression, quick as the lightning's flash—that all the punishment deserved is immediately and *fully* inflicted. Upon this hypothesis where is mercy? Annihilated! No pity—no compassion in the God of Universalism—no deliverance from deserved punishment—no forbearance—no long-suffering—no waiting to be gracious. The doctrine of Universalism is *merciless* in another respect. It knows nothing of the forgiveness of sins, properly so called. What is forgiveness? You well know it is pardon—remission—acquittal from guilt and punishment. It is what the scriptures denominate it, *justification*—blotting out our sins and remembering our iniquities no more against us. Well—now, as according to Modern Universalism every sinner gets all his punishment day by day as he passes on his journey to heaven, he can neither receive or need any pardon; the whole penalty of the law is inflicted upon him; and, as the account is thus daily squared up, there can be no room for forgiveness. That this is no misrepresentation is evident to all who are acquainted with your most approved authors. Mr. Fernald, one of your preachers in Newburyport, upon this subject, says :—

“ If any individual sins, he has GOT TO SUFFER THE WHOLE PENALTY OF THE LAW. *There is no remedy for him.* He may repent in dust and ashes, but this will never satisfy justice for the sin he has committed. You may talk about sorrow and contrition, but this is nothing to the purpose.” !!

This is Universalism undisguised. It is a system of *legality*. It knows nothing of any “remedy” for the sinner. It leaves him without pity, without mercy, unforgiven, to “suffer the whole penalty of the law.” To say as some Universalists do to rid their system of this difficulty, that it is sin and not *punishment* that is forgiven, is to attempt an escape by a most weak and sophistical quibble. To say that sin is forgiven, and at the same time fully punished, is to utter a solecism. Let me illustrate :—

Here is a man found guilty of sheep-stealing. “The whole penalty of the law” of this commonwealth for such an offence is thirty lashes well laid on. The offender is caught,

adjudged guilty by a 'jury of his peers,' dragged to the whipping post, and 'suffers the whole penalty of the law!' Now, suppose, just as the last blow has been administered, while his lacerated back is all bleeding with anguish, the *licitor* should pull out a governmental document from his pocket and profess to read off a pardon to the poor sheep-stealer!! Would not such an affair "shock all common sense?" Would it not be universally regarded as a ridiculous farce? a contemptible insult and solemn mockery? And yet this is the only kind of pardon compatible with Universalism.

"The whole penalty of the law." The penalty of the civil law for murder is death by hanging. Now what would you think to see the sheriff at a public execution, after inflicting "the whole penalty of the law" offering a pardon to the dead body, still hanging on the gallows? Such an event would illustrate a Universalist pardon; but would it illustrate the mercy of that God who is long-suffering toward us, not willing that any should perish, but that all should come to repentance?

But that pardon, as administered in the divine government, includes a salvation from *punishment*, as well as from *sin*, is fully developed in several passages of the Word of God. A few will make it too plain to be honestly misunderstood. Paul says, "Much more then, being now justified by his blood, we shall be **SAVED FROM WRATH THROUGH HIM.**" Here then it is declared that justification *saves from wrath*. I hope, my dear sir, you will commit this passage to memory. — Ponder it well. It may be the means of saving your soul from destruction. You know that wrath is punishment, and those who are justified by his blood are saved from punishment. I will give you a passage or two from Ezekiel to the same point. "The soul that sinneth it shall die; * * * but if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; **HE SHALL NOT DIE.**" Again, "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive, because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live; **HE SHALL NOT DIE.**" Here you see the penalty of the divine law. It is death. But there is a "remedy." If the offender turn away from his iniquity, which he hath done, *he shall not die, he shall surely live!!* Glorious provision of free grace! Blessed pardon for the penitent! But such mercy cannot co-exist with Universalism. It knows of

“no remedy.” Without mercy it inflicts “the whole penalty of the law.” Rom. 5: 9. Ez. 18: 20—22, 27, 28. See also Ez. 33: 14—16.

2. My second argument in this letter is drawn from the fact that modern Universalism destroys the whole plan of salvation by Christ. Take whatever view of the subject you please, and the result here stated is inevitable. It destroys the whole plan of salvation, in the first place, by denying *that mankind are or ever were lost*. If you are at all acquainted with the sentiments of your standard authors on this point, you know that they ridicule the idea that mankind are in a fallen, revolted and ruined state. They believe man is now, as he was originally created. This view you will find expressed very fully in Mr. Balfour's works. But the whole plan of salvation proceeds upon the ground that man is *lost*. Hence Christ came to seek him, died his ransom, and presents overtures of reconciliation. If man is not lost, then he cannot be saved. Universalism knows of no salvation worth calling by that endearing name. *Salvation—UNIVERSAL SALVATION!!* Universal salvation from a future hell? No—it says there is no such place. Universal salvation from future sufferings and death? No: it says mankind have never been exposed to any such sufferings. Universal salvation from punishment in this world? No—it says: “if an individual sins, he has got to suffer the whole penalty of the law”* and “there is no remedy.” Universal salvation from sin in the world to come? No: it says, “Universalists now know of no condition for man beyond the grave, but that in which he is as the angels in heaven.”† Universal salvation from sin in this world? No: for Universalists freely admit that there is much moral evil in this world. What then, according to their own system, are Universalists saved from? I know of no salvation for them, if their system is true, unless it be a salvation of all persevering Universalists from believing the gospel. Such a system may, with much more propriety be denominated Universal damnation, than Universal salvation. It universally punishes all, and universally saves none.

You will please pardon my seeming severity. The inconsistencies of the system cannot be shown up without great plainness of speech. I have some other illustrations going to show to my own mind, that the system which you have, in an evil hour embraced, destroys all salvation by Christ, which I must reserve for next week.

Yours respectfully,

* Mr. Fernald, Universalist Preacher.

† Mr. Whitemore.

LETTER III.

My Dear Sir :—

With your permission, I will now proceed to give some additional reasons for rejecting the distinguishing sentiment of Universalism, viz, that the righteous are always *fully* rewarded, and the wicked *fully* punished in this world. My closing position in my last was that Universalism destroys salvation by Christ. I will give one more illustration of this fact. According to your system there is, strictly speaking, no grace of God, no mercy, no forgiveness, no salvation ; but if you call a state of future happiness—a state never forfeited by sin, *salvation*, then DEATH and not Jesus Christ, is the Saviour. Death pacifies the guilty conscience, reconciles the soul to God, saves it from a Universalist hell, and instantaneously fits it for the presence of God and the society of angels and perfected saints. Death is the “universal catholicion,” “the grand panacea,” “the good physician and matchless sanative” for the souls of the wicked. The most hardened rebel against God is by the soul-saving energies of death, made at once

“To meet the endless glories of the dead,
By cold submersion, razor, rope or lead.”

Souls thus redeemed, on reaching heaven, cannot sing the new song, “Worthy is the Lamb who has redeemed us to God by his blood out of every nation, kindred, tongue and people.” No—if they sing at all, they must ascribe their salvation to death and those bloody tyrants and human butchers who have literally “scattered around them fire-brands, arrows and death,” and

“Now, Buonaparte is dead he’ll find,
Ten thousand of the human kind,
Far, far beyond the sun and moon,
Thank him for killing them so soon.”

I am aware that your preachers attempt to evade this objection to your system by saying, that *death is only the instrument of salvation*. Well, if it be an *instrument*, it is not an instrument which Christ uses for the salvation of souls. Where in the word of God do you find it revealed that Christ employs death to save souls ? Nowhere. Such a text cannot be found in the oracles of God. Jesus found death in our world

when he descended from heaven. He came rather to destroy death than to render death an instrument of salvation. He on one occasion expressly declared, that he came not to destroy men's lives but to save them. Jesus Christ saves souls by his death and mediation, by his teachings and the foolishness of preaching his gospel. But Universalism saves by any and every means "which throws off this mortal coil." Such men as Xerxes, Alexander the Great, and Buonaparte, have had the pleasure of snatching souls by thousands, from the quenchenable fires of a Universalist hell, and colonizing them in heaven by the summary process of the battle field !!!

I have one more serious objection to your system, which I will present for your serious consideration at this time. It is this : Universalism is evidently licentious in its influence. — This is a trite objection I know; but it is, nevertheless, capable of almost mathematical demonstration. The truth is saving and salutary. Error is always poisonous and hurtful to the soul. When I say that Universalism is licentious in its influence, I do not mean that every Universalist is immoral in his habits ; I mean the system is lax and loose ; that it lowers the standard of christianity down to the very dust, and that its practical illustrations are just what might be expected from such a system of unbelief. That it does not and cannot co-exist with a healthy state of religious feelings. It is the grave-digger of piety. Let me prove and illustrate this position.

1. The effects of this doctrine wherever preached are directly the opposite of that produced by the preaching of Christ and his Apostles.

What were the effects of the preaching of Christ and his Apostles ? *Alarm—repentance—reformation—prayer.* Did any one ever know these effects to follow the preaching of Ultra-Universalism ? NEVER. When Paul and Silas preached at Phillippi, the jailor trembled and said to them : "Sirs, what must I do to be saved?" When Paul stood before Felix, at the peril of his life, he reasoned of righteousness, temperance, and a judgment to come, until his royal and voluptuous auditor *trembled* like Belshazzar, when an invisible hand wrote his destination in hieroglyphics upon the wall of his banquetting house. Why this agitation and alarm if the Apostles preached Ultra-Universalism ? Did you ever know Universalist preaching to produce such an effect upon the minds of the wicked ? You cannot produce a single instance. Indeed the whole tendency and design of Universalism is to

produce the very opposite effect. Instead of arousing the fears of the guilty, it calms and pacifies their rebel hearts.

I am not ignorant of the manner in which Universalists attempt to evade this argument. They tell us that the jailor was not alarmed about his sins, but about his personal safety, that having supposed the prisoners had escaped, his life was endangered as the forfeiture ; and that Felix was not alarmed at a judgment to come, but in view of the near approach of the destruction of Jerusalem. The whole of this is easily disposed of. As to the jailor. He could not have inquired for his personal safety from the penalty of the Roman laws.

(1) Because he had not incurred that penalty. The prisoners had not one of them escaped. (2) He knew this, for Paul had just before said to him, " Do thyself no harm, for we are all here." (3) He consulted the wrong persons for such information. Would a jailor go to his prisoners to know what he should do to evade the penalty of a law which was not broken ? (4) He would have consulted some civilian had his life been in danger from the laws of his country, and not two Jewish missionaries passing through the city on a preaching tour, who could not be supposed to be very learned in matters of civil law. (5) The manner in which Paul answered him indicates the manner in which the Apostles understood his inquiry—" Believe on the Lord Jesus Christ and thou shalt be saved."

Well, now if the jailor inquired what he should do, not to be hung, and the Apostle recommended *faith* as a remedy, he ~~was~~ guilty of trifling with the jailor's feelings and deceiving him. Faith in Jesus Christ so far from saving from the penalty of Roman laws, was almost the sure way to incur that penalty. Paul had just been stoned at Lystra, and the day before had been whipped in the public streets of Philippi, for believing in the Lord Jesus Christ. Paul knew this ; and the jailor knew this. (6) The result of his inquiry shows that his mind was laboring under deep conviction of sin, and that he sought the salvation of his soul. He believed the same hour of the night, and was baptized. As to Felix being alarmed at the approaching destruction of Jerusalem, the thought is too ridiculous to be entertained for one moment. Who was Felix? A Roman governor—a Roman officer appointed by the emperor, and in the interests of his government and country.—Who destroyed Jerusalem ? The Romans. Felix trembled then with fearful apprehensions that his country would conquer the rebellious Jews and take their beloved city !! *Supreme absurdity !* This is just what Felix desired. How

much do you suppose Lord Wellington would have trembled on the eve of the battle of Waterloo, to have been informed by an inspired teacher that British arms and valor would vanquish Buonaparte and destroy his dynasty ? But,

2. The lax and deadening influence of Universalism is seen in the fact that it cannot co-exist with experimental religion. Whenever and wherever a soul harboring this delusion is heartily converted to God, the Universalism immediately disappears. Hundreds of cases occur every year in the progress of revivals to illustrate this remark.

3. The same characteristic of the doctrine is seen in the fact that Universalism is the common pit into which backsliders and apostates fall, just as the poor tippler falls into the gutter. Go into almost any place where there is a Universalist Society, and you will find a colony of backsliders and apostates who have been cut off from the Evangelical churches and who have fled for refuge to lay hold of Universalism. Were it not for being personal I could give you many names to illustrate this remark.

4. The licentious tendency of the doctrine may be seen also in the fact that so many Universalists become infidels and that infidels in many places associate with Universalists, help build their meeting-houses and support their preachers, and frequently hold offices in their churches and societies. Mr. Kneeland, who was once a Universalist preacher, calls Universalism "the stepping-stone to infidelity." Go into almost any place where your present views have been preached for a number of years, and you will find a rank crop of infidelity growing up in the field. I will give the town of Milford, Mass. as one place among many that will illustrate this remark.

I have many other facts, going to illustrate the lax, licentious, and down-hill influence of Ultra-Universalism, but my sheet admonishes me that I must close for this time.

So I remain, yours as ever.

LETTER IV.

My Dear Sir :

You are aware that Christ and his apostles enforced with great earnestness the duty of *repentance*. Paul, when giving a summary of his preaching at Ephesus, calls it "testifying both to the Jews and Greeks **REPENTANCE** toward God, and faith in our Lord Jesus Christ." Well, now, one serious ob-

jection in my mind against Universalism, is the fact that it destroys the *necessity of repentance*. It is true that while your preachers spend the most of their efforts in maintaining their doctrine, they do occasionally speak of repentance as a duty, but they never enforce it as a duty indispensable to salvation; and until this is done, sinners who love their sins so well, will never repent. To make repentance necessary to salvation, would be destruction to the whole system. Do you say repentance is indispensable to salvation? Look at the conclusion to which such a declaration must inevitably lead you. Do all men repent of their sins and turn to God in this world?—This you will not pretend. You do not pretend that sinners repent somewhere, somehow between time and eternity. No. Universalists do not believe in a *purgatory*. Where then do all men repent? Do you say that those who have not repented in time, will repent in eternity? Then your doctrine of no future punishment is not true. Repentance implies a knowledge and sense of guilt, and a knowledge and sense of guilt always does, and always must, from the very nature of mind, produce *pain*. If, then, you have repentance in eternity, you have *pain* and suffering there; and thus your favorite doctrine of no future retribution falls to the ground. Take which horn of the dilemma you please. If you say repentance is necessary to salvation, you acknowledge that sin and its consequences go into eternity, and thus dig the grave of your own system.—If you deny the necessity of repentance, why mock God in pretending to believe in, and preach it?

I find another difficulty in Universalism, in the fact that it denies the well-established and acknowledged principles of mental philosophy. I must therefore regard those who believe that our present characters have no possible effect upon our future destiny, as bad philosophers as they are theologians. They make as great havoc with the laws of mind, as they do with the written law of God. Let me illustrate.

1. It is a well known principle in mental philosophy, both among the Metaphysicians and Phrenologists, that the moral and mental condition of man is, at any, and every period of his existence, just what his past history has made him. The whole of the past comes in to give him his present character. This is a law of mind. It must be true wherever mind exists. Every moral and intelligent being in the universe, is at this moment, as to knowledge or ignorance, sin or virtue, happiness or misery, just what his past history has made him. The whole existence of the mind is linked to-

gether in one continuous chain, and a touch at one end of the chain, vibrates through every link to the other. Well, now Universalism destroys this principle of mental philosophy, by sundering an important link in the chain of the mind's existence, and by affirming that there will a period arrive, when the soul will be totally unaffected by its past history.

2. Again. Universalism conflicts with principles of sound philosophy, in destroying the utility of this state of existence. If time has no moral connection with eternity, why was time given? Why is man placed here and subjected to trials and temptations? Why does God in his providence expend such a vast treasure of suffering and effort to discipline the soul, and advance it in knowledge and piety,—if the present has no connection with the future? According to your system the mind cultivated by study, disciplined by painful experience, and made holy by the truth and grace of God, has made no preparation for the world to come; its knowledge, its piety cannot go with it to eternity. So neither will the ignorance, and besotted depravity of the most abandoned of our race, disqualify in the least degree, for the employment and society of the heavenly world. You regard death as a perfect *leveller*, as well as saviour. It sweeps away all distinctions between the righteous and the wicked, between the saints and martyrs who followed Jesus, and died as witnesses of his grace, and the haughtiest tyrant that ever sat upon a throne. It strikes, in a moment, a *dead level* as to character and condition, and makes all the past as though it had never been. Where, then, is the utility of this state of existence?

3. But once more. Your system conflicts with the principles of mental philosophy, as to memory and consciousness.—These two characteristics of the mind are annihilated at death, or your system cannot be true. Memory, you know, is that mysterious faculty of the mind by which we recal to mind and reflect upon the past. Consciousness is that faculty of the mind by which we know that we exist, and by which we take cognizance of ourselves. Let memory and consciousness be annihilated, and *we ourselves* are annihilated. Identity is destroyed, and whatever forms may be given in the future, to the substance of which we are composed, the future would be a new creation, and not a resurrection, or future existence to us. Let memory and consciousness go with the soul to eternity, and according to the known laws of mind, it must enjoy or suffer in view of the past. Let the poor wretch who has to-day fallen asleep in death, amid scenes of debauchery and crime, wake

up in eternity with consciousness and memory, and all heaven, without working a moral miracle upon his moral nature, cannot prevent his being miserable. Memory will spread before him his guilt, number over and aggravate his crimes, and roll them upon his soul, high as the throne of God. While memory surveys the history of the past, and calls up from the tomb of oblivion, a long and horrific catalogue of sins—consciousness would identify the rebel spirit, now standing in the presence of God, reviewing the past, as the unexcused offender, and thunder in his ears in tones solemn and awful as eternity, “**THOU ART THE MAN!**”

While consciousness and memory exist, there is no running away from one's self. Thousands have tried it, but they have always failed. Men have changed their names, their residence, their garments, and fled their country, with the fallacious hope that they should get away from themselves. But alas! wherever they have gone, whatever change they have made in their names and costumes, they have always found *themselves with themselves*. Consciousness and memory go with them to read in their ears the history of the past, and identify and mark the old rogue.

This is not only sound philosophy, it is sound theology.—Our Saviour, in his account of the rich man and Lazarus, represents much of the misery of the rich man in *hades* to arise from the reminiscences of time. Abraham is represented as addressing him thus, “Son, **REMEMBER** that thou in thy life time receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented.”—Here the rich man in *hades*, which your authors say, means the state of the dead, remembered the events of time, and was tormented by the remembrance.

Now here is a dilemma. Which horn will you take? Deny that memory and consciousness go with us to eternity, and you deny personal identity, and consequently a future existence. Admit that memory and consciousness go with us to the future, and you admit that a review of the past must give pleasure or pain; and that Modern Universalism must be a delusion.

Will you carefully and prayerfully think of these things till you hear from me again?

Yours affectionately.

LETTER V.

My Dear Sir:—

I cannot adopt your views, because the inference which you draw from the nature and operations of conscience, are without foundation in truth. You say conscience administers, in this world, a just and equitable retribution.

Let us look at this matter for a moment. *What is conscience?* Conscience is a two-fold operation of the mind, which I will denominate *moral judgment and moral sense*.—That is, conscience is the judgment which the mind forms of its own sentiments and acts, and the moral sense, or feeling, which such judgment produces in the mind. Conscience is not, as some suppose, a divine oracle, the unerring voice of God within. Conscience is right or wrong, according as our moral judgment and moral sense are right or wrong. Let me illustrate.

1. Conscience sometimes rewards persons for that which is morally wrong in itself, and at other times punishes for that which is morally right. Saul of Tarsus conscientiously persecuted the primitive church; and when engaged in stoning Stephen, and in scourging and dragging to prison the harmless saints, he “verily thought” within himself that he was “doing God service.” He was engaged in deeds of murder and outrage—trampling both the law and the gospel under his feet, and yet he was rewarded by his conscience. If conscience is that unerring judge, that faithful tribunal of justice which you suppose, the soul of Saul must have writhed in tremendous agony when persecuting the saints. But so far from this he seems to have enjoyed the approbation of his conscience.—Our Saviour told his disciples that the time would come when those who should kill them, would think they were doing God service. The Roman Catholics, as you very well know, have put to death, hundreds of thousands of protestants. A Catholic friar, who had spent year after year in ferreting out and burning heretics, apparently not only without compunctions of conscience, but with great complacency of mind, has been known to be horrified at finding he had eaten meat in Lent. Our Puritanical forefathers were as conscientious a people perhaps as ever lived; but their consciences did not condemn them for banishing the Baptists, and whipping and hanging the Quakers.

They did not understand the doctrine of religious freedom.— They partook of the error of the times, that heretics were the enemies of God, and, that no enemy of God could be a friend of the State. Hence they punished those whom they judged to be enemies of God, as enemies of the State. In this they were morally wrong, but they verily thought they were doing God service, and hence they enjoyed the smiles of an approving conscience.

You believe it morally right to cultivate your intellectual powers, and discipline and enlarge your mind by the study of science. Dr. Adam Clark at one time, supposed he was guilty of sin in making efforts to acquire an education; he experienced great compunctions of conscience, and penitently sought divine forgiveness. Thus you see, conscience sometimes rewards us for what is in itself morally wrong, and punishes us for what is in itself, morally right.

2. It is a fact well known in human experience, that conscience becomes more and more deadened by increasing wickedness. A tender and faithful conscience is one that has not been abused and outraged. One profane oath from lips unaccustomed to profanity, produces more compunctions, more real agony of soul, than a thousand such offenses would produce upon the conscience of the bold and reckless blasphemer.— The one trembles and fears an oath; while the other actually glories in his shame, and prides himself in the flippancy and low wit of his heaven-daring tongue. The word of God tells us of consciences which have become *seared as with a hot iron*.— Seared flesh is dead flesh, destitute of feeling. A seared conscience is a dead conscience. The sinner may by his own wickedness, blunt his own moral sensibility, put light for darkness and darkness for light—call evil good and good evil. In short, it is well known that man may violate his own moral nature so much, that his conscience will become as dead as the bones in the grave-yard. A conscience steeped in rum, and choked to death by the ruffian-hand of repeated and long-continued violence, cannot be an umpire capable of administering a just and equitable retribution.

3. Conscience in its operations, depends upon a knowledge of truth and duty. Let me illustrate this by a case familiar to your recollection. In your native town, you remember the village pastor received but a small salary. By the efforts of a few of the principal citizens, he obtained the appointment of Post Master, and, in connection with his office, he kept a little *drunkery*, as we should call it in this day. He was universally

regarded as a good man; he supported his family in part by preaching, and in part by keeping the village post office, and selling poison to his parishioners. This was a great inconsistency, a moral wrong as you will readily admit, in the sight of God; and yet it was not so regarded by the consciences of the good people of the place, nor by the conscience of the pious pastor. It was as morally wrong in the year 1816 to kill men with rum, as it is in 1841; but in 1816, the good pastor had not arrived at a knowledge of the truth on this subject, and hence his conscience gave him no trouble.

The pious John Newton was once engaged in the slave trade. While on a voyage to Africa after the poor slaves, he spent eight hours a day in devotional exercises, and yet he tells us that it never occurred to his mind that he was doing wrong. He was what we now call a *pirate*, and yet his conscience did not condemn him. His mind was not enlightened on the subject, and hence his conscience was easy.

4. Once more. The operations of a conscience evidently depend upon a conviction of moral agency, and future accountability.

What is it that gives such vivacity to conscience? A sense of guilt resting down in mountain weight upon the soul—guilt which cannot be transferred to others, or concealed from him who will judge the secrets of all hearts. Let this conviction of actual, personal guilt be removed by a belief that man is a creature of necessity, governed by the impulses of fatality, and that death will inevitably remove all to glory, and such a conscience can have no more self-condemning power than a marble statue. A conscience fully in the belief that God is the author of its sins, and that the broad road in which it is unfortunately compelled to walk, will inevitably terminate in the bliss of the heavenly world, can experience no compunctions of guilt.—Such a conscience must be as insensible as the tombstone. A shock of the Galvanic Battery could not move it. I must believe therefore, if Universalists have any consciences which reward and punish them, that the secret of this retribution may be found in the fact that *they are not sound in their own faith*. If they ever feel guilt and condemnation, it must be that they somehow fear that God is not the author of their sins, and, that he may perchance, bring them into judgment.

Thus you see, my Dear Sir, that conscience is not always a faithful and impartial judge—that it sometimes rewards us for doing that which is morally wrong, and punishes us for doing that which is morally right—that its decisions depend upon our

light and knowledge—that it becomes more and more dead as wickedness increases,—and that a conscience thoroughly immersed in the conviction that God is the author of its sins, and that the death of the body will adjust all accounts, and fit the soul for glory, can administer no retribution ; it is a conscience “twice dead and plucked up by the roots.” May God save you, My Dear Friend, from the carnal peace of such a conscience.

Yours as ever.

LETTER VI.

My Dear Sir :—

I find a very serious difficulty in your system, in the fact that your doctrine actually offers a reward for iniquity ; that is, in some instances, it makes sin in its most infamous and diabolical forms, the shortest road to the heavenly world. You will not deny that crimes often abridge human life. Murder, robbery, drunkenness and all kinds of voluptuousness, it is well known, tend to bring the offender down to a premature grave. And it not unfrequently happens that the offender departs this life, unexpectedly to himself, in the midst of some atrocious outrage against God and man. Wicked and blood-thirsty men do not live out half of their days.—Now, if all beyond this life, is, to all men, angelic bliss and ineffable joy, then it follows, by necessity, that to all who “throw off this mortal coil” by their crimes, the road of guilt and infamy, is the shortest cut to glory. Let me illustrate. In one of the country towns of Essex county, Mass. a poor, miserable drunkard, during the past winter, as he was reeling home from the drunkery, one cold stormy night, fell into a snow-bank and perished with his bottle of rum in hand. He fell by his own hands. His sins brought him down to a premature grave, and according to Ultra Universalism, *up to an early heaven*. Had he been a temperate and pious man, in all human probability, he would have lived longer, perhaps many years, in this world of suffering and sin. While here he was in a Universalist hell ; but in one of his midnight bacchanalian banquets, the swelling tide of rum and hilarity overflowed the dam and floated the debauched spirit up to the very throne of God !! Impious thought ! Thus, you see,

Universalism true, and drunkenness really expedites the march of souls to glory. The retailer, whose infamous traffic spreads poverty, disease and death around him, may now console himself with the reflection, that while he is poisoning the body, he is actually saving the soul; that while he may be filling his coffers with unrighteous gain, and the grave with bloated victims, he is also building up a colony in heaven. In this way one rum-shop may do more towards saving souls than several preachers.

Again; take the case of the duellist. You well remember what a sensation of horror was felt through New England two or three years since, when a member of Congress from Maine, fell in a duel. According to the law of God he died a murderer. Before he fell, he coolly and deliberately fired twice at his *gentlemanly* antagonist; and while in the act of making one more effort to murder a fellow-sinner, his body fell in death,—and will you say, his spirit rode off in angelic majesty, upon a rifle-ball, to the perfect bliss of the heavenly world? While he was here, he was in a state of suffering and sin,—or if you please, he was in a Universalist hell—and had he feared God and kept his commandments he would have continued longer in this world of suffering. But his guilt brought relief and instantaneously purified his soul from all sin and elevated him to heaven!! Is not this offering a reward for sin? Does not your sentiment make the broad road of death, the shortest way to heaven? Deny this and your whole system falls to the ground.

To make this feature in Universalism still more obvious, and to impress it still more forcibly upon your mind, let me introduce another case. Here are three highway robbers, of equal character. They have been trained up together in idleness, rum-drinking and gambling. They become bankrupt both in character and purse. To mend their broken fortunes they all agree to make a joint-stock effort upon the highway. A dark night is selected, and by previous arrangement they meet at a given time and place, and conceal themselves by the road-side, anxiously resolved to go immediately to heaven or to improve their fortunes. They wait the approach of the traveller. At midnight the distant tread of the horse indicates an approaching opportunity for plunder. As the traveller comes up they suddenly rush upon him. One seizes the horse's bridle and demands the rider's money or life. The traveller being armed, immediately draws his pistol and shoots him through the heart. One convulsive struggle and he is gone—gone

to glory. The second robber advances undismayed, to the attack. The traveller jumps from his horse upon him, throws him, overpowers him, and the third takes fright and retreats back into the woods. With the aid of one or more who have by this time come up, the traveller secures his victim and the next morning delivers him over to the officers of civil justice, to wait his trial at the next term of the Supreme Court. Now remember those men were of the same character. They were old associates together in crime and folly. They have been trained up together in the same school of vice. The first, as guilty as either of them, while committing an act of the most daring villany, exchanged his depredations upon the high-way for the bliss and glory of heaven. Where and when did he get his punishment? Not in death, for the best of men die as well as he; besides, he died an easy death compared with the protracted agony, which even the best of men sometimes endure on the dying bed. He did not get his punishment beforehand, for then, according to your system, he would not have committed the act at all. You believe that punishment is *reformatory*. Well — now if punishment reforms the offender, if this offender had received his punishment in advance, he must have been *reformed*, and would not therefore have committed the deed. The second robber is dragged off to prison, his name and guilt by the newspaper press, are immediately spread all over the land. An accumulated burden of pain and trouble is rolled upon his wife, children and other respectable family connections. His family come to his lonely cell to visit and weep over him with wild and broken-hearted anguish. This adds to his woes. He is at last brought from prison to the court house, and arraigned before “a jury of his peers.” The evidence of his guilt is spread before them and the world, and he is solemnly pronounced GUILTY. The judge pronounces the sentence of death—to be remanded to prison, and hung in sixty days. At last, after sixty days of dreadful forebodings, the day of execution arrives. The jail, from an early hour, is surrounded by thousands, who have assembled to witness the execution. At the appointed hour the sheriff appears, enters his cell, knocks off his chains, dresses him for the solemn tragedy, places a cap on his head, and a rope round his neck, and leads him along, trembling and pale with fearful apprehension, to the scaffold. The rope is carefully adjusted, prayers are offered, the death warrant read, and the poor wretch is swung off!! The day of his death was just *six months* from the time he and his associates committed the

crime. During this period he suffered the most heart-rending agony. The third robber was never taken. He fled his country. Some years after, he was seen in Texas, where he dragged out a miserable life for thirty years, in a Universalist hell, and died of the Asiatic cholera. Now this case illustrates two serious difficulties in your system.

1. It teaches us that if Universalism is true, crime unrepented of, is, in some cases, *the shortest road to heaven*. Can such be a system of God? Will he who abhors sin, so far break down and reverse the natural distinction between sin and holiness, as to bestow an earlier heaven upon the most desperate rebel, than he does upon his most pious saints? You cannot believe this; and yet you must acknowledge this supreme absurdity to be sound theology, or give up your system.

2. The second point which this case illustrates is this. It shows that an equitable retribution does not take place in this world. The three robbers were equally guilty. If this be a world of perfect, individual retribution, they must have all suffered alike. Was it so? The first experienced one struggle, and ascended to a throne of glory. The second, instead of a paradise, found a prison, and endured the most agonizing torment for six months, while the third suffered the writhings of a guilty conscience for thirty years. If the first robber, whose crimes gave him a passport to glory, received all the punishment his sins deserved, then the second and third received ten thousand times too much; and if they suffered too much, then a future retribution is necessary, in order that a holy God may redress their wrongs. If they are never redressed, then they must remain *eternally wronged*.—Please consider these things, and remember that while truth is always harmonious and consistent, error is fated to run crooked and devour itself.

Yours as ever.

LETTER VII.

My Dear Sir:—

You must have readily perceived from my argument upon the nature and offices of conscience, that a just and equitable retribution is not always administered in this world, through this operation of the mind. Let us then look once more at out-

ward circumstances. Do circumstances operate so equally in this world, as always to punish *fully* the wicked and reward the righteous? This you cannot as an honest man, pretend. You know that human happiness depends very much upon circumstances; and these circumstances sometimes favor the wicked, and at other times grind the poor, defenseless, and innocent into the dust. Let me illustrate. God you believe is good, equally good to all mankind, and has "created all men **FREE** and equal, and endowed them with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." But are all men equally *free*? Do all men enjoy liberty and the pursuit of happiness? No. The unequal operation of circumstances has robbed millions of millions of our own countrymen of this heaven-descending boon. They have been kidnapped from the earliest moment of infancy, converted into "chattels personal," bereft of all the social, civil, and religious rights of common humanity, and doomed to be branded with red-hot irons, lacerated with the driver's whip, and bought and sold in the market as articles of merchandize. So far as this world is concerned, they are doomed by the operation of circumstances, to drag out a life of cruel privation and misery, misery more to be deprecated than death in any of its most appalling forms. In all this, does the poor slave receive the just deserts of his moral character? Does the chain he wears, or the bloody whip of his task-master as it gashes his bleeding back, impose a just and equitable retribution? This you will not pretend. You will say the sufferings of the slave are a *misfortune*, and not a punishment. Very well. So it is. But this very confession destroys your whole system. If the innocent sometimes suffer as much through *misfortune*, as others do for their crimes, then it follows, of course, that an *equitable* retribution does not always take place in this world;—and if there be no retribution in the world to come, this *wrong* which is here sometimes inflicted upon the innocent, must remain forever unredressed, *an eternal wrong*.

Again,—the unequal operation of circumstances may be seen in the fact, that all men have not equal religious privileges. God you believe has given his gospel to all men, and has given all the right, and has imposed upon all, the solemn duty of searching the scriptures, and worshipping their Creator unmolested, according to the dictates of their own consciences. This privilege you enjoy and highly appreciate. But do you not know that millions of the human race, by circumstances over which *they have no control*, have been, and are now, deprived of this

religious light and freedom? At Rome, in Spain, and in many other Catholic countries, the inquisitor has stepped in between the scriptures and the protestant worshipper of God, has committed one to the flames, and the other to a loathsome dungeon.— In New England, you may search and circulate the Scriptures, and preach the gospel, with both compensation and commendation; but in Japan, a profession of Christianity would instantly subject you to imprisonment or death.

Look at the Apostles and primitive christians. They were eminently holy men. And if every body suffers and enjoys in this world according to their characters, they were entitled to unmixed happiness. Did they have it? What are the facts in the case? They were men of great suffering. When they entered the service of Christ, he distinctly informed them that they would not enjoy temporal rewards in his service, but great temporal sufferings. Hear Christ giving them their commission.

“Behold I send you forth as sheep in the midst of wolves; be ye, therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.” Matt. 10: 16—18.

Here they are not told they shall enjoy temporal happiness proportioned to their holiness, but on the contrary, they are made distinctly to understand, that in consequence of their connection with Jesus Christ, they are to be exposed to much suffering.

Hear the manner in which the Saviour addressed Ananias in relation to Paul, at the time of his conversion. “For I will show him how great things he shall SUFFER for my name’s sake!” Acts 9: 16. Hear the Apostle’s account of his own sufferings in the cause of his Master.

“In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep, in journeys often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; besides these

things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. 9: 23—28.

Read the early history of the Church, and you will see that when she was the most pure and holy, her members were persecuted the most. They were outraged, tortured, and put to death by their Roman and Jewish enemies in the most cruel manner. But if this is a world where the righteous are always *fully* rewarded, and the wicked *fully* punished, how could these things be? Do you say that the Apostles and primitive saints enjoyed a peaceful mind while they endured great physical suffering? Very good, But their peace of mind did not arise from their physical sufferings. Besides, if your doctrine be true, they were entitled to all this peace of mind without any of this physical suffering. Did they suffer according to their characters? then their characters must have been as infamous as their malignant persecutors, for they were great sufferers, so much so that Paul exclaimed, *If in this life only we have hope in Christ, we are of all men most miserable.*" 1 Cor. 15: 19.

Again; I find a strong objection to your system, in the unequal operations of divine providence, Providence does not manifestly balance the scales of justice, and distribute her favors in this world according to individual character.

Look at the blessings of rain and sunshine. Are these favors distributed according to character? This you will not pretend. The Saviour says, God "maketh the sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. Math. 5: 45. If all are dealt with by divine providence according to their deserts, we might expect that rain and sunshine would fertilize the soil of the righteous, and leave the lands of the wicked, cold, dry and barren.

When famine, pestilence, earthquakes, or war afflict a nation or community, the judgment is not distributed according to individual character. The righteous and the wicked suffer together. This is proved by the history of all such calamities. In the operations of divine providence, the wicked are not unfrequently saved from deserved punishment in this world by the righteous. The records of our faith inform us, that if there had been ten righteous men in ancient Sodom, it would not have been destroyed. In this instance, ten righteous men would have saved perhaps, an hundred thousand idolaters from justly merited temporal punishment. So on the other hand, the wickedness of the wicked, not unfrequently involve the innocent in great temporal suffering, more apparently sometimes than they suffer themselves. Take the case of the Salem tragedy, as an

illustration of this fact. Crowninshield, the most daring and hardened murderer in that horrid affair, made a sudden exit, by the help of a halter, to the heavenly world, according to your system. He left respectable and virtuous parents behind him, to mourn over his character and dreadful end. This was the case also with the Knapps. They had worthy parents, and their guilt and infamy have already brought a worthy mother down, broken-hearted, to the grave. In that horrid murder in which the Knapps and Crowninshield were concerned, untold anguish was inflicted upon their parents and family connexions. The culprits, according to Universalism, were soon removed from their sufferings and guilt to glory; but the poor parents, brothers and sisters, were left disgraced, and broken hearted, to mourn and suffer in this world of *equitable retribution!* Here you see the innocent suffer for and with the guilty. They not only suffer with the guilty, but in this case, *MORE than the guilty.*

These are, in my mind, serious difficulties in your system. I am well acquainted with your principal authors, but I have never known them to explain these things away, nor do I think if they should make the effort, they would stay explained.—While the laws of nature and mind remain unchanged, so long it must remain true, that a just and equitable retribution is not experienced in this world.

Yours as ever.

LETTER VIII.

My Dear Sir:—

I find another difficulty in your system arising from the existence and operation of human laws. If, as you profess to believe, sin is its own punisher, and righteousness is its own reward, and this retribution is full and adequate, then any punishment in addition to that which is fully and equitably administered by conscience, must be so much cruel and unjust infliction. And to admit that any of our race are cruelly and unjustly punished in this world, is to admit the existence, or the necessity at least, of a future retribution in which their wrongs may be redressed, and the government of God equalized. I must regard then, the fact that human laws exist, and are administered by rewards and punishments, as a circumstance

fatal to your system of no future retribution. If sin, in the operations of conscience, fully and inevitably punishes itself to the full extent of its deserts, then every stripe administered by human laws is so much punishment more than is deserved; and if any one of the whole race is punished upon the whole, more than he deserves, Jehovah must in the world to come, redress his wrong, or his moral government will forever stand impeached before the moral universe, as too weak to protect the innocent, or too partial to be universally and eternally good. Thus you see that the fact, that human laws exist, is in itself a refutation of Modern Universalism.

But I find a still more serious difficulty in the obvious fact, that human laws are *unequal in their operation*. Let me illustrate this remark.

1. Human laws do not provide any special rewards for the righteous. In our government, the civil law aims only to protect its loyal subjects, and restrain the depredations of its most unprincipled citizens. The government throws its fostering and defensive arm equally around the righteous and unrighteous, the pious Christian and the vaunting Infidel. So far as government has any immunities to bestow, they are generally lavished upon the unprincipled parasites of party. The pious, humble, sincere followers of Christ, seldom, if ever, have any part "in the spoils," which are known to "belong to the victors." In our own government, which is perhaps the best on earth, lucrative offices are generally distributed among a reckless set of headlong politicians, who receive their appointments, not by reason of their virtues and talents, but in consideration of the services which they may have rendered to the dominant party.

2. Human laws often punish the pious because of their piety. Our Saviour was scourged and crucified by the operation of human laws. John the Baptist was beheaded, Stephen was stoned, James was killed, Peter and John were imprisoned, Paul and Silas were whipped and imprisoned at Philippi, by the unequal and unjust operation of human laws. By the unequal operation of human laws, many of the Old Testament saints "had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." Read the history of the primitive Church. How many thousands of her most pious and devout members, were by human laws, imprisoned, tortured, and put to death?

In the days of Nero, that cruel tyrant had Christians enveloped in pitched sheets, and set on fire to illuminate his gardens in the evenings. He sometimes had the followers of Christ brought into the theatre at Rome, sewed up in the skins of wild beasts, and then thrown into the arena for the dogs to tear in pieces, for the amusement of the rabble. Read the history of the church. Since the rise of popery, see how many hundreds of thousands of the most pious christians, such as the Waldenses and Albigenses in the dark ages, and the protestants since the Reformation, have been imprisoned and cruelly put to death for their religion. Here then you see that human laws do not administer a just retribution. They are sometimes cruel in themselves, and unjust in their operations.

3. Again. The unjust operation of human laws may be seen in the fact, that they do not always punish the guilty.—The innocent sometimes suffer in their stead. The guilty have many ways by which they contrive to elude the penalty of human laws. The newspapers have lately given an account of a respectable English merchant at Gibraltar, who was tried and condemned to be hung for murdering his daughter. When upon the gallows, an individual present, who had been active in procuring his conviction, came forward and confessed that he himself was the murderer.

4. The unequal operation of human laws may be seen again in the fact, that crimes regarded as atrocious and punishable in one state or country, are encouraged and protected by the laws in other states or countries.

For instance. In America, polygamy is regarded and punished as a crime. In Turkey, this crime is regarded as a virtue, and is countenanced by the laws. In several states of this Republic, it is regarded as no offense against God or man to enslave the colored race, and trade in human flesh; but in New England, involuntary slavery is regarded as a crime, and is punishable by the laws. In Massachusetts, it is regarded as a crime to buy or sell lottery tickets; but in Rhode Island, this traffic is allowed and protected by law. I might give you many other examples of the unequal operations of human laws; but those already given are enough to establish and illustrate this point.

We have seen that an equitable retribution is not administered in this world by the operations of conscience, nor by the operations of circumstances, nor by the operations of divine providence, nor by the operations of human laws, and with so much evidence against the hypothesis, we cannot be justified

in its adoption, without the most unequivocal testimony of the written Word. Let us now enquire then: Do the scriptures clearly teach the doctrine that all are equitably and fully rewarded and punished in this world? This question I intend to investigate at some length in my future letters. But in closing this communication, you will allow me to direct your attention to two or three texts, which directly affirm that men are not rewarded and punished in this world according to their characters. Ezra says, he and his people, though they were punished severely, were punished "less than their iniquities deserved." "And after all that is come upon us for our evil deeds and for our great trespass, seeing that God has punished us less than our iniquities deserve." Ezra, 9: 13. Now if some men are punished LESS here than their iniquities deserve, then it follows unavoidably that all are not rewarded and punished here according to character. Again, the Psalmist bears testimony to the same fact when he says, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "Behold, these are the ungodly who prosper in the world; they increase in riches."—Pss. 103: 10, and 73: 12. Solomon confirms this testimony of Ezra and David, when he says: "There be just men unto whom it happeneth according to the work of the wicked; again, there be wicked men to whom it happeneth according to the work of the righteous." Eccl. 8: 14. Other testimony might be adduced from the Scriptures to the same point, but it is not necessary to quote more texts at this time. The arguments and illustrations here given, I hope you will seriously consider. Be careful and hang the salvation of your soul upon an hypothesis so repugnant to sound philosophy, human experience, and the Word of God. May God give you light and truth.

Yours as ever.

LETTER IX.

My Dear Sir :—

Having gone through, in my previous letters, with what you will allow me to call my philosophical argument, in my present and future letters, I propose to investigate the scriptures with you. We have seen that the doctrine of no-future-pun-

ishment is, to say the least, a very unreasonable doctrine, and I think it can be made equally obvious that it is an unscriptural doctrine. I am aware that you and your divines quote several passages of scripture to sustain the strange and newly invented doctrine of no-future judgment. But do these texts, when fairly construed, teach this hypothesis? I trow not.—Much dependence is placed upon Gen. 12: 3. 22: 18,—where God says to Abraham: “And in thee shall all the families of the earth be blessed.” “And in thy seed shall all the nations of the earth be blessed.” But why are these texts brought forward? Do they assert, or even imply, that all men are rewarded and punished in this world according to individual character, and that death sweeps all, both just and unjust, to glory? No.—What is the blessing here promised to Abraham? Evidently Christianity. The gospel of Jesus Christ is a blessing indeed, incomparably greater than all other favors which God, in his goodness, has bestowed upon our fallen race. It is a blessing through the seed of Abraham—Christ, freely given to all nations, families, and kindreds of the earth. It is as rich as the love and munificence of God can make it, and as free as the air we breathe. But like all other blessings of God, it may be abused, and despised; and blessings perverted fall upon the heads of the guilty as a dreadful curse. Hence the preceding context of Gen. 12, 3, reads, *I will bless them that bless thee, and CURSE them that curse thee.*” Hence Paul tells us: “For we are unto God a sweet savor of Christ, in them that are saved and in them that perish; to the one we are the savor of death unto death; to the other the savor of life unto life.” 1 Cor. 2: 15. 16. Peter gives us a comment on this promise to Abraham, which you would do well to consider.—Read it. “Unto you first God, having raised up his Son Jesus, sent him to BLESS you in turning away every one of you from your iniquities.” Acts 3: 26.

Here we have the blessing, its nature defined, and an illustration of the manner in which the first nation to which it was presented received it. We are here taught, (1.) That the blessing is the gift of a Savior, who came to turn every one from his iniquities, see Heb. 2: 16. (2) That this blessing was first bestowed upon the Jews; for Peter addressing a Jewish audience says: “Unto you first, God having raised up his Son Jesus, sent him to bless you.” But were this nation all made holy and happy by the Mission of the Messiah? No: far from it. John says he came unto his own and his own received him not. John 1: 11. His coming among them proved to be “a savor of death

unto death." (3.) You see the blessing is the sending of the Son of God "to turn every one from his iniquities." Let me ask then. Are all turned from their iniquities in this world by the coming of Christ? This you will not pretend. Well then, did Jesus Christ come into this world to turn sinners away from their iniquities in the world to come? No—this you do not believe. How then can you get Universalism out of this text? You look around you and see that all men are not turned from their iniquities in this world. You look forward into eternity and you see no iniquity there from which men need to be turned. Where and when then does this blessing take effect upon all men?

But we have a little more light upon this promise to Abraham from the pen of St. Paul. The great Apostle to the Gentiles, has a few annotations upon this precious promise which we shall do well to consider. Let us hear him. He will tell us who inherits this blessing, which is so liberally provided for all nations.

"The scriptures foreseeing that God would justify the heathen through faith, preached before the GOSPEL UNTO ABRAHAM, saying, in thee shall all nations be blessed.—So then they that be of faith are blessed with faithful Abraham." Gal. 3 : 8, 9.

Here then we have an inspired commentary upon the text. It furnishes a key with which to unlock the whole subject. "THEY THAT BE OF FAITH ARE BLESSED with faithful Abraham," but none others.—To all others the blessing is proffered, but like all other blessings good in themselves, they become a *savor* of death unto death when rejected or perverted. In the 22d verse of the same chapter the Apostle throws a flood of light upon the right application of this promise.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given TO THEM THAT BELIEVE," See also verse 29.

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise."—Here then we learn that no one is heir to this promise given to Abraham, but those who are Christ's, and that the blessing is given to those of all nations, and families "THAT BELIEVE."

Another text which I understand your preachers and authors egregiously pervert to squeeze Universalism out of it, is Prov. 13 : 15. "But the way of transgressors is hard." This is a stereotyped text, to be found in almost every sermon of your

preachers. It is brought forward to prove that the wicked are always and *fully* punished in this world. But does it say or imply any such thing? No—It simply affirms a general truth, believed by all Christians, that guilt involves pain and condemnation. Those who believe in a future and eternal judgment regard the ways of the transgressor as hard indeed, involved as those ways are in darkness here, and terminating as they do in “everlasting destruction from the presence of the Lord and the glory of his power.” But if Universalism be true the ways of the transgressor are not so very hard; they are quite tolerable. A Universalist conscience, benumbed by fatality and seared with guilt, and case-hardened by an almost total absence of a sense of accountability, cannot be supposed to give the transgressor any very serious annoyance in his ways, especially if he be strong in the faith that a life of pleasure, infamy and guilt will inevitably terminate in glory. It will be a hard task to persuade such an one that “all is (*not*) well that ends well.”

There is a passage in Ps. 5: 8, 11, which I have noticed your preachers often press into the services of Universalism. “Verily he is a God that judgeth in the earth.” But what does this text prove? Just what all Christians believe. All Christians fully believe that God rules or judges in the earth, by a general and special providence, that he gives seed time and harvest, sends rain and sunshine, that he raiseth up one and casts down another at his will, that by him kings rule and princes exercise dominion. To get Universalism out of this text you must be able to show that it teaches not only that God judges in the earth, but that he judges every sinner here, *fully and equitably*, and that he will not judge in the world to come.

You do not, I presume, often, if ever, hear a Universalist sermon without hearing repeated in some part of it, Prov. 11: 31.

“Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.” What does this passage prove? That a full and perfect retribution in all cases, takes place in this world? No—it neither affirms nor implies any such thing; so far from this, the passage as it now reads, indicates that while the righteous shall be recompensed in the earth, that the wicked and sinner shall be much more than recompensed. The best of Hebrew scholars tell us that the literal rendering of this passage is thus; “Behold the righteous in the earth, he shall be recompensed; and surely the wicked and the sinner.” Yes—they shall be recompensed; a perfect retribution does not take place now with them; but the time is

coming when God will give both the righteous and the wicked according to the works of their hands.

Another passage which your preachers and authors frequently quote to prove your peculiar doctrine, is found in Ps. 22: 27. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee."

Does this passage prove that there is no judgment to come? Nothing of the kind is intimated here. This text is a practical declaration of the progress and triumphs of the gospel "*in the world*." It says nothing of the present condition or final destruction of those who have gone out "*of the world*" before they "*remember and turn unto the Lord*." Do all men "*remember and turn unto the Lord*" before death, judging from your own observation? This you will not pretend. Will all men in the future world "*remember and turn unto the Lord*?" Admit this, and your doctrine of no-future punishment falls to the ground. For if you admit that any turn to the Lord in eternity, then it follows as a matter of course, that they enter the eternal world, laden with guilt, and alienated from their Creator. And if guilt and consequent condemnation once pass into eternity, what becomes of your favorite doctrine?—Yea—more; if sin and condemnation pass the threshold of eternity, what fearful significance does the thought impart to those passages which assure us that they "*who know not God, and obey not the gospel of his Son, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power*."

The Lord willing, you shall hear from me again soon.

Yours as ever.

LETTER X.

My Dear Sir:—

Having in my last examined the most important Scriptural evidences of your doctrine which your preachers and writers adduce from the Old Testament, I now propose to call your attention to an examination of those passages which are brought forward for the same purpose from the New. You are probably well aware that the most intelligent Universalists do not even pretend that there is a single passage, which affirms in *so many words*, that all men are equitably and fully rewarded

in this life, or that there is no judgment to come. But there are some passages which are supposed to imply your doctrine. Let us examine them.

Much dependence is placed on that class of texts which teach the universality of the atonement. As for instance.—“Who gave himself a ransom for all to be testified in due time.” 1 Tim. 2: 6. See also, 1 John, 2: 2. 4: 10.

But what does this class of texts prove? That all men are rewarded and punished in this world according to their character? No! That death will break down all distinctions between the righteous and the wicked?—between him that serveth God, and him that serveth him not? No; this class of texts simply affirms the fact, that in the sacrificial death of the Son of God, (a sacrifice in which, by the way, the Universalists have no faith at all,) provisions are made for all men.—And if we believe the Word of God, this circumstance, so far from screening the sinner from condemnation, who lives and dies in rebellion against God, it will greatly aggravate his final ruin. The most bitter drug in the sinner’s cup of condemnation, I apprehend, will be found in the solemn fact, that “light came into the world” and shone around him, and that “he loved darkness rather than light, because his deeds were evil;”—that he has trampled upon the atoning blood of the Lamb of God, “done despite to the spirit of grace; that while God in all sincerity, and with full provisions of grace, has called, he has refused. The Apostle Paul tells us that this gospel of the grace of God so richly and impartially provided for all, will prove to some “a savor of life unto life,” and to others of “death unto death;” 2 Cor. 2: 15, 16. As to the design and final result of the atoning sacrifice of Christ, hear the Divine teacher himself. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life; for God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life.” John 3: 14, 16. Here you learn from the lips of Christ, that universal provisions of grace are made, not that saints and sinners, Christians and Infidels, may equally and unconditionally have eternal life, but that **OF WHOSOEVER BELIEVETH** in him (none others,) should not perish, but have everlasting life.” The provisions are free and are for all, but they are conditional. They are rendered “a savor of life unto life to whosoever believeth.” This class of texts then, affords your system no support.

You also place great dependence upon Matthew 22: 23-30.

"The same day came to him the Sadducees, which say there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now, there were with us seven brethren : and the first, when he had married a wife, deceased ; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven ? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Because our Saviour says that in the resurrection, they neither marry nor are given in marriage, but are like unto the angels in heaven, your writers and preachers infer that all men, the just and the unjust, will be made not only immortal, but hclly, consequently ineffably and equally happy, in the world to come. Let us examine this inference. Will it bear the touch of sound criticism ? I trow not.

1. I protest against the Universalist construction of this passage, because Christ did not say that *all* in the resurrection would be like unto the angels of God, in holiness or in happiness. He was not speaking upon the subject of holiness or happiness, but upon the subject of *marriage*. The objection which labored in the minds of his Sadducean auditors against the resurrection of the dead, was not a supposed difficulty as to moral character, but as to conjugal connections. The Saviour, as an honest and faithful teacher, spoke to the point.—He told them that they did err, not knowing the scriptures nor the power of God ; for in the resurrection they neither marry nor are given in marriage, but (on the subject of marriage,) "are as the angels in heaven." This is true of all the inhabitants of the spiritual world, the good and the bad, the angels in heaven and the devils in hell.

2. But I object to the Universalist exposition of this text again, because according to St. Luke, our Saviour made such qualifications as most clearly indicate that he referred to the "first resurrection," "the resurrection of the just," the "resurrection of life." The language is so qualified as to imply conditions. "But they which shall be **ACCOUNTED WORTHY**, &c." Here none are represented as obtaining that world which Christ had in mind where they are to be like

unto the angels of God, except those who "*shall be accounted worthy.*" Do you say all men will be accounted worthy?—This would make the Saviour utter nonsense. Why is this qualifying phrase thrown in, if there is to obtain no distinction in the resurrection? If the most God-dishonoring, and heaven-daring guilt will not in the least degree disqualify the soul for the society and employments of the heavenly world, why do we hear the Saviour talking about those, who *shall be accounted worthy*? Can you tell? Do you ever hear your preachers use such qualifying expressions when they speak of heaven? Never.

See Luke 20:27—39. 1 Thes. 4: 14—17. Rev. 20: 4—6. Phil. 3: 9—11.

3. Another circumstance which to my mind seriously militates against your exposition of Matthew 22: 23—27, is this, —the Sadducees raised a question in relation to the future conjugal conditions of a family of pious Jews, as they understood it, and not in relation to any of the wicked. The wife and her seven husbands were not Infidels nor pagans, but pious Jews. Moses has said, "If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother." In this case the wife and her husbands obeyed Moses, and hence would be regarded both by the Sadducees and Pharisees as pious Jews, and hence be accounted worthy to have a part in the "resurrection of the just," if ever raised from the dead. Well, now Christ took the case just as they presented it, and removed the difficulty which they supposed the case involved. They presented the case of a pious woman, a daughter of Abraham, who had seven pious Jewish husbands, and asked how they could be united together in "the resurrection of the just." Christ took up the case as it was presented, and replied, "They that shall be **ACCOUNTED WORTHY** to obtain that world, &c."

4. If you contend that the word *resurrection*, means the resurrection of all men, the resurrection of the just and the unjust, and that the holiness and happiness of all are promised here because it is said in Luke, "they are children of God, being the children of the resurrection," I answer, Universalists believe that all men are the children of God in this world, and not unfrequently labor to prove this. But does the fact that all men are the children of God here, prove that all men in this world are holy and happy?

5. I further deny that this passage teaches your doctrine of no future retribution, because Christ was not so understood by

those who were present and heard him. From the context it appears the audience was a mixed multitude of Sadducees, Pharisees, Herodians and disciples. None of his hearers believed in the doctrine of Universalism. The Sadducees did not believe in any future existence. The Pharisee, as you may learn from Josephus, believed in the resurrection of the dead, and eternal punishment of the wicked. They were now present, Luke tells us, that "they might TAKE HOLD OF HIS WORDS." Now if Christ in answering the inquiry of the Sadducees, preached Universalism, his eagle-eyed opposers, the Pharisees, who were present "to take hold of his words," would have perceived it at once; and they would have raised an outcry against him for preaching this then unknown and unheard of doctrine. Did they raise this cry? Were they dissatisfied with what Christ taught upon the resurrection on this occasion? No—on this point the Scribes and Pharisees, who your own authors freely admit, believed in a future, eternal judgment, fully accorded with what they heard from the Saviour's lips. Hear them.

¶ "Then certain of the scribes answering said, "MASTER, THOU HAST WELL SAID." Luke 10: 39.—Here then we learn what our Saviour said on the subject of the resurrection in his reply to the Sadducees, so far accorded with the views of the Pharisees then present who heard it, that immediately after he finished his discourse, they advanced to him and pronounced their commendation, ¶ "MASTER, THOU HAST WELL SAID."—If he had preached Universalism, why did they not understand it? and if they understood, how could they have commended a discourse, which directly overturned their long cherished sentiments?

Please to consider these facts and considerations, and believe me as ever,
Yours.

LETTER XI.

My Dear Sir:—

I will now proceed to examine a few more of those passages which you regard as the proof texts of your system.—Perhaps there is no text more frequently quoted or more confidently relied upon than Acts 3: 21.

"Whom the heavens must receive until the times of resti-

tution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

That this text is perverted when pressed into the service of Universalism, will appear evident from the following considerations. 1. A restitution is to replace a thing in its former state, and it implies, if applied to man, an apostacy, or forfeiture. Do Universalists believe in this apostacy of our race? Do they regard mankind as having forfeited salvation by reason of sin? No. Universalists believe in no such doctrine. You very well know that they regard mankind now as occupying the same position as to their moral and physical natures with our first parents before they partook of the forbidden fruit. This question you will find discussed at large, and the views of Universalists stated fully in Mr. Balfour's Essays. If man is not fallen he cannot be *restored*, and as Universalism denies the fall, so it has no right to appropriate to its own use a text of Scripture, which promises a *restitution*. Whatever the **RESTITUTION** in the text may mean, we know it cannot mean that any are to be *restored* who have never been lost.— 2. The *restitution* in the text does not necessarily apply to all men. The promise is that *all things* (not men) which God hath spoken by the mouth of all his holy prophets, shall be restored; that is, all things which God has promised to reinstate to their pristine holiness and glory, he will accomplish at the coming of Christ. He has not promised to restore all men by the mouth of all his holy prophets, but he has promised his grace and salvation to all that fear his name. 3. The *restitution* promised is to take place at the coming of the Lord Jesus Christ. "Whom the heavens must receive till the times of the restitution." Well now, as you profess to believe that the coming of Christ took place at the destruction of Jerusalem, you are bound in consistency, with yourself and your whole system, to refer the *restitution* here spoken of, to that all-important event. 4. I understand the text just as it reads. To my mind it promises that at the coming of our Lord Jesus Christ, he will regenerate the earth and the visible heavens by fire, remove from the earth the curse under which it has groaned ever since sin entered the world, and thus literally and emphatically present his saints the new heavens and earth as their eternal inheritance. Peter speaks of this *restitution* again when he describes it as following the general conflagration.— "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; nevertheless, we accor-

ding to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3: 12, 13. The same restitution of all things which God hath promised by the Revelator. "And I saw a new heaven and earth, for the first heaven and earth were passed away and there was no more sea; and I John saw the holy city, the New Jerusalem, coming down from God, out of heaven prepared as a bride for her husband." Rev. 21: 1, 2. That all men are not admitted as inhabitants of that regenerated earth and heaven, is evident from what the faithful apostle says in the 8th verse. After describing the felicity of that happy world, where "God shall wipe all tears from their eyes," he adds, to prevent any misapplication, "But the fearful and unbelieving, and the abominable, and murderers and whore-mongers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

All things which God hath promised to restore will be fulfilled. He has promised to raise all men from the dead, Dan. 12: 3. John 5: 28, 29, and that will be done. He has promised to regenerate the earth with fire, and make it once more a paradise, fitted to the eternal abode of his redeemed, resurrection saints. Mal. 3: 16—18. 4: 1—3. Isa. 55: 17. 66: 22. Matt. 5: 5. 2 Pet. 3: 7—11. Rev. 5: 9, 10. 21: 1—7. And this glorious work will be done. But God has nowhere promised in the Old Testament or the New, to restore those who live and die in rebellion against his throne, and this will not be done.

Your preachers and authors frequently quote Rom. 6: 23. "The gift of God is *eternal life*." But what has this text to do with proving that there is no punishment for the wicked in the world to come? Is not our present life and all our temporal blessings equally the gift of God? And yet are not these "gifts of God" sometimes rejected, and at other times perverted and converted into curses? Temporal life is a gift of God, and yet it is possessed with all its concomitant enjoyments *conditionally*. If you refuse to comply with the conditions of health, i. e. to take wholesome food, exercise in pure air and proper rest, you will speedily sicken and die. Forgiveness of sin is "a gift of God," and yet it is a gift bestowed on the simple and easy condition of repentance. Eternal life and blessedness is a "gift of God," bestowed upon the condition of faith in our Lord Jesus Christ. John 3: 14—16; but those who will not believe in Jesus Christ, are told they "shall not see life, but the wrath of God abideth upon them."

Another favorite text which sometimes is pressed into the

services of Universalism is Rom. 6:7. "He that is dead is free from sin."

You are aware, that persons are said to be dead in several different senses. A person is dead when the connection between body and soul is dissolved; at other times a person is said in Scripture language, to be dead when his soul has lost the favor and presence of God; and at other times, a person is said to be dead, who is crucified to the world and the world crucified to him. Now the question is, in which of these senses does the Apostle use the word *dead* in this text? I answer without hesitation in the sense of being crucified to the world. Look at the context. See how the Apostle introduces the *figure*. "How shall WE (christians) that are dead to sin live any longer therein?" ver. 2. Here then you see that the persons who were dead were the living Apostle and his christian brethren at Rome, and the death which was upon them was "a death to sin." So in the following context, the same idea is repeated. "Now, if we (christians) be dead with Christ, we believe that we shall also live with him." Here then you see the Apostle is not speaking of the death of the body, but on the contrary, of that death which is a crucifixion to the world. When you experience this death, my dear sir, you will be free from your old sins, they will have no more dominion over you.

May your mind be led into a knowledge and enjoyment of that truth which maketh free indeed. Yours as ever.

LETTER XII.

My Dear Sir:—

Perhaps there is no portion of the New Testament upon which you place more dependence than the 15th chapter of 1st Cor. It will be my duty then to bestow a little attention to the evidence which you suppose you have in this portion of the Word of God, in favor of your peculiar system. In the 22d verse Universalism is supposed to exist as in a kind of a nutshell.

"For as in Adam all die; even so in Christ shall all be made alive." Does this text teach Universalism? I think not. A few moments spent by way of investigation will clearly show

that this text, with others, is most egregiously perverted when pressed into the service of the no-future punishment scheme.

1. Let us inquire what is the scope and drift of the passage? Upon what subject is the apostle treating? Is he illustrating the plan of salvation? Is he showing how all men have become sinners in consequence of Adam's transgression, and how all men will be made holy and happy in consequence of Christ's obedience? No. Is the apostle treating on the subject of a moral death and a moral life? No. On what subject then is he treating? On the subject of the death and resurrection of the body. To illustrate and prove the christian doctrine of the resurrection of the dead, the whole chapter was written. In the preceding context he shows the possibility of the resurrection of the literally dead, by proving the resurrection of Jesus Christ. After stating that "Christ died for our sins," that "he was buried, and rose again the third day," and proving this, he introduces the text on this wise: "For since by man (Adam) came death (death of the body) by man (Christ) came also the resurrection of the dead; for as in Adam (the man alluded to) all die, even so in Christ shall all be made alive," that is, all shall be raised from the dead.

Well, now, according to the rules of sound Biblical interpretation, we are bound to understand the apostle according to the scope of the passage. We find he is treating on the subject of the death and resurrection of the body. This is the main, the leading and exclusive point. He is proving that the dead would rise, and hence it was natural for him to show in what way men have become subject to temporal death. His argument requires him to make a statement on that point. He makes it. "In Adam ALL die." Now he wishes to show how the dominion of temporal death will be broken up by the resurrection, and hence he says antithetically, "Even so in Christ shall ALL be made alive."

2. The form of the passage is what is called an *antithesis*, i. e. opposition of words or sentiments. It is that form of speech in which words or sentiments are to be understood literally in opposition or contrast. To know, then, in what sense the apostle is to be understood that *all are to be made alive in Christ*, we are to inquire in what sense he affirms *all die in Adam*. The *dying* in Adam is the direct and literal opposite of being *made alive* in Christ. If the *dying* in Adam is a *spiritual death*, then the being *made alive* in Christ, is a *spiritual life*. But if the *death* in Adam is a *temporal death*, then, the *life* in Christ is the *literal resurrection from the dead*.—

Well, now, to say no more of the scope of the apostle's argument, which shows him to be treating on temporal death and a literal resurrection, I would remark, that it would be well for you to remember, when you bring this text forward to prove that all will be made morally and spiritually alive in Christ, that Universalists do not believe that all men have been made *morally or spiritually dead* in Adam. This doctrine of original sin, or the fall of man through Adam, which is universally denied by Universalists, must be admitted by them before they can, as honest men, file in any claim upon the latter clause of this antithetical passage, as at all favoring their system. In fact, according to your standard authors, Universalists do not believe that our race either die spiritually or temporally in Adam; and hence as honest men they have no right to bring forward this text, either to prove the universal holiness or resurrection of mankind.

3. The apostle in the following context has cut off the possibility of understanding him, to affirm that all are to be made spiritually alive and equally happy in Christ. Read the passage in connection with the following context. "For as in Adam all die, even so in Christ shall all be made alive, but every man in **HIS OWN ORDER**, Christ the first fruits, afterwards they that are Christ's at his coming, then cometh the end," or summation of the resurrection.

Every man then is to be made *alive in his own order*, in his proper rank, place and time. The word here rendered *order*, is *tagma*. It is a military word, and means troop or company. As in an army, each man stands connected and marshalled with others according to his age, character, office, or qualifications, so will it be in the resurrection of the dead, when all men, the righteous and the wicked, will be made alive in Christ, **OF "Every man in his OWN ORDER."** The martyrs and saints of God will rise in their order. They will be Christ's at his coming, and will have a part in the first resurrection. 1 Thes. 4:14—16; Rév. 20:4—6. Bold blasphemers and ungodly men will each and all rise in their "own order." Death will not have swept their moral characters into eternal oblivion. He who marshalled the stars of heaven in their various constellations, will not fail to marshal the rising millions of the dead, assign each and all of them exactly that position, while standing around his "great white throne" in judgment, and through the wasteless ages of eternity, which their moral characters require.

From this "**ORDER**" in the resurrection and judgment,

remember, my dear sir, there will be no escape. Now, a sinner may get out of his place. He may put on "the livery of heaven to serve the devil in." But when the last trump sounds, Jehovah "will send forth his angels, and they will gather out of his kingdom all things that offend. Then shall the righteous shine forth as the sun in the kingdom of their Father."

You frequently quote the 51st verse of this chapter to prove that all will be made morally or spiritually happy at death, or in the resurrection.

"We shall be changed in a moment, in the twinkling of an eye at the last trump."

Let us look at this passage, and we shall find that this is also most strangely perverted in order to employ it as a proof-text to support your system. The text in its connection reads thus: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Here the apostle, still treating on the subject of the resurrection, solves a mystery, that is, a question which had not been clearly and fully settled before. The mysterious question which he here solves, is one which would naturally arise in an objector's mind. What will become of those saints who may be alive at the coming of Christ in the morning of the resurrection? They cannot rise from the dead, because they will not have died. The apostle answers, "We shall not all sleep, [die] but we [Christians] shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the saints] shall be changed." That is, the apostle here, grouping all christians together, says *we* shall not all *die*; some will live down to the morning of the first resurrection, and they will pass through a change equivalent to death and the resurrection, "in a moment, in the twinkling of an eye."

The same sentiment is expressed in his epistle to the Thessalonians, where he says, "Then we which are alive and remain, shall be caught up together with him in the clouds to meet the Lord in the air."

Your preachers and authors I find make a great deal of capital out of that part of this chapter in which it is said, that the resurrection body will be raised in *glory and incorruption*.—But because the body is to be raised in *glory and incorruptibility*, are we hence to infer that the soul or spirit must be re-

generate and fitted for the celestial employments of the heavenly world? I can well conceive of a body's being beautiful, glorious, incorruptible, immortal, and yet the soul which inhabits it, being in the depths of sin, fitted only to dwell "with the devil and his angels." In this world we sometimes see the most beautiful, graceful, manly and glorious bodies, degraded as the habitation of the meanest and wickedest of spirits. How do you know that it will not be so in the resurrection? But the apostle has not left us on these passages in the dark. In the preceding context he assures us there will a difference obtain even in the resurrection bodies of the dead, corresponding with their moral characters, as it would seem. Hear him.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for as one star differeth from another in glory, so also is the resurrection of the dead." How does your doctrine of no distinctions in the resurrection look by the side of this passage? Here the apostle tells us that there will be a difference in the resurrection of the dead, a difference as visible and marked, as the disparity between the sun, moon, and stars of heaven. There is as much difference in the moral condition of mankind in the resurrection, as there is in the size, offices, and splendor of the planetary world.—"*So is the resurrection of the dead.*" "Every man in his own order." In several parts of this chapter, which is so great a favorite with Universalists, we find distinct traces of the doctrine of future retribution. In the 1st and 2d verses, it is declared that we are saved by receiving and standing in the apostle's doctrine, and that without this steadfastness, we have believed in vain. This cannot be said, if all are on the direct road to the heavenly world. The apostle implies a future retribution in the 19th verse when he says. "If in this life only we have hope in Christ, we are of all men most miserable." This could not be said of a holy man, who is receiving the full reward of his obedience as he passes on from day to day.

In the 22d and 23d verses, we learn that there is to be a distinction in the resurrection, and that every one is to be made alive "*in his own order,*" troop or company, the righteous in their troop or company, and the wicked in their troop or company. In the 25th verse we are told that Christ's enemies are to be placed, not upon his throne, but "under his feet." In the 41st and 42d verses, we are told that there will be as marked and as evident a difference in the resurrection of the dead as there is in the sun, moon, and stars of heaven, which cannot be true if our present characters have nothing to do with our

future destination. In the 58th verse, which is the closing up of the chapter, and the apostle's argument upon the resurrection, he intimates a moral connection between our present characters and our future destination, by exhorting his brethren to stand fast in the Christian faith, "knowing that their labor is not in vain in the Lord."

Please read over this chapter once more, and then say, as an honest man, who can have no interest in being deceived, if the 15th of the 1st Cor. does not clearly and fully teach the doctrine of a marked distinction in the resurrection.

Yours as ever.

LETTER XIII.

My Dear Sir:

I will now proceed, according to your expectations and my promise, to consider the remaining proof-texts, upon which you depend for the support of your doctrine of no future punishment. We often find Eph. 1: 9, 10, brought forward to sustain Universalism. "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth, even in him."

Does this passage give any intimation that all are *equitably* and *fully* rewarded in this world according to their characters? No. Does it teach that our moral characters will not go with us to the eternal world? or that our future condition will be in no respects affected by our present characters? No. This you cannot pretend. Here, then, we might dismiss the passage as having nothing to do with the controversy. But as you profess to regard this text as affording some proof of what you yourself do not believe in, *a restoration of all mankind*, it may be proper to give it a little more attention. What does it then declare as made known, and that God hath purposed? That God will gather together in one glorious and happy family, all men, the righteous and the wicked, the malignant and blasphemous persecutor and the devoted saint? No. Is there any intimation here that any will be gathered together *in one*, "except those who are in Christ"? The text promises that in

the dispensation of the fulness of times, i. e. at the consummation of probationary time, God will gather together in one vast and immortal family, all things (beings) in Christ, which are in Christ, both which are in heaven, (the angels and glorified saints) and which are on earth; that is, those saints who shall be alive and remain till the coming of their Lord. That all are not now "*in Christ*," you will hardly require me to prove. Paul says, "If any man be *in Christ*, he is a new creature," and again, "There is therefore now no condemnation to them that are *in Christ Jesus*." Rom. 8: 1. None are in Christ Jesus, then, but those who are regenerated and freed from condemnation. But the text tells us, (and fairly construed it tells us no more,) that all in Christ "shall be gathered together in one." Where? When? (1.) The gathering will be "in the dispensation of the fulness of times," or at the coming of our Lord. "They shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather TOGETHER HIS ELECT FROM ONE END OF HEAVEN TO THE OTHER." Matt. 24: 30,31; Luke 21: 27; Mark 13: 26,27; Matt. 16: 27; 14:41—43; 1 Thes. 4: 16—18. (2.) The gathering will be to Christ in the *clouds* of heaven, as he descends from "the most excellent glory," to raise the righteous dead, and introduce the judgment. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we [Christians] which are alive and remain shall be caught up together with them IN THE CLOUDS to meet the Lord in the air." 1 Thes. 4:16,17; Acts 1: 9—11; 2 Thes. 1: 7; Rev. 20: 4—6; Dan. 7: 13, 14.

(3.) At the same time there will be a *gathering OUT* of the glorified kingdom of God, as well as a *gathering IN* of all the "elect" "from one end of the heaven to the other."—"As therefore the tares are gathered and burned in the fire, so shall it be at the end of the world [age, or gospel dispensation.] The Son of Man shall send forth his angels, and they shall GATHER OUT of his kingdom all things which offend, and them which do iniquity." Matt. 13: 40,41. These passages, taken in connection with Eph. 1: 9, 10, give us distinctly to understand *when, where, and how* God will gather together *in one* all things in Christ. They teach us—

[1.] That the promise is to be fulfilled when the dispensa-

tions of time shall be fully consummated, "when the Son of Man shall be SEEN coming in the clouds of heaven."

[2.] That the gathering will include "all his mighty angels"—"all his *ELECT* from one end of the heavens to the other," "the dead in Christ" and Christians that "are alive and remain."

[3.] That at the same time, God, by the efficient agency of his "mighty angels," will GATHER OUT of his kingdom all things that offend and do iniquity." I hope, my dear sir, it will be your happy lot not to be "gathered out" of the blissful kingdom of God in that day when he shall "gather together in one all things in Christ." There will then be a marked distinction between the righteous and the wicked.

Another text, which deserves attention as a proof-text of Universalism, is 1 Tim. 2 : 4. "Who will have all men to be saved and to come unto a knowledge of the truth."

Perhaps you would be more willing to risk the whole controversy on this text than on any other passage which Universalists are in the habit of quoting to sustain their doctrine ; and I confess the argument which is predicated upon this text is more specious than any I have seen attempted from any other parts of the Word of God. You will readily admit, if Universalism cannot be proved from 1 Tim. 2 : 4, it cannot be proved from the Scriptures. The argument, in all its strength from this text, is stated thus :

God is infinitely good and therefore *will* the salvation of all men. He is infinitely *wise*, and therefore can devise all the means to save all men. He is infinitely powerful, and therefore can give universal efficacy to the means of his grace ; therefore, all men will surely be saved.

This is the argument in its full strength, and it is the most specious argument of which the system is capable. If any part or portion of your evidence will bear a careful, logical, and critical examination, this is the passage, and this is the argument. Well, now, to this argument I object,

1. That it overlooks the fact that moral agents are governed by the law of *persuasion*, and not by the law of *physical force*. God governs the physical universe by the law of physical force. The earth rolls round on its axis and performs its yearly circuit round the sun ; the sun rises, shines, and sets, and all the planets move and fill the appointments of their Maker's will, by the law of *physical force*, and hence in their movements there is no moral action—no sin—no virtue. But when we enter the mor-

al government of God, we find moral agents possessing the power of *choice*, governed, not by *physical force*, but by *persuasion*. Here an infinite will of pleasure and infinite physical force may be resisted by the volitions of moral agents; and, as a matter of fact, clearly beyond all dispute the pleasurable will of God, despite of his infinite power, (which cannot consistently with the nature of his moral government be brought to bear upon the volitions of moral agents,) is successfully *resisted millions of times every hour*. It is true God can, by an act of his infinite will arrest the progress of sin. He can, by a nod, blot the moral universe out of existence, and roll the waves of teteral oblivion over men and angels; or he can strike down the freedom of the human will and control henceforth the actions and affections of man by instinct, or by the physical omnipotence of his own will. But in the latter case man would as truly cease to be a moral being as though he were annihilated. He would be governed by *force*, and hence would be neither blameworthy nor praiseworthy. Let his acts be what they might, he himself would be neither righteous nor wicked. But,

2. I object to the Universalist argument drawn from 1 Tim. 2: 4, because, as the logicians say, the argument proves too much, and therefore proves nothing. It proves [1] That there never was any sin or misery in the Universe. Let me illustrate. Carry yourself back to the morning of the creation.—The earth, sun, moon and stars are ushered into being and hung on the pinions of gravitation. God is about to crown and complete the great work by the creation of man. The angels of heaven and the sons of God, as they look down from the windows of heaven upon the sublime and august scene, begin like Modern Universalists to speculate upon the future. Say they to each other: "The beings now to be created in the bright image of their Maker and crowned lords of this beautiful world, must be *uniformly and universally holy and happy*; for God is infinitely good, and must therefore *WILL* their holiness and happiness. He is infinitely wise, and can, therefore, devise the means. He is infinitely powerful, and can, therefore, render the means uniformly and universally efficacious; ergo, *the earth will be a world of Universal bliss*." But "the brother's blood" of the first murderer, crying from the ground to heaven for vengeance, would speedily unravel this sophistry and overturn the strongest pillar in the temple of their Universalism. [2] The argument upon which you so much depend will prove that all men are now holy and happy. Let us see.

God wills the holiness and consequent happiness of all men **NOW**. There is no better way of ascertaining the **WILL** of a Lawgiver than to consult his laws. The laws of God require all men to be holy—he now commands all men every where to repent. This then is his **WILL**. Well, he has infinite wisdom and can therefore devise the means. He is infinitely powerful and can, therefore, give certain, uniform, and universal efficacy to these means, ergo, *all men are NOW holy and happy*.

Thus you see your argument proves too much. It is therefore unsound. When carried out it contradicts the experience and observation of all men in every age of the world. As a matter of fact no man in his sober senses can deny that God's law is an expression of his *will of pleasure*, and that wherever and whenever his laws are violated, there his will is successfully *resisted*. This is done many millions of times every hour; and every instance in which moral agents have, during the history of our race, violated the will of God as expressed in his laws, may be regarded as so many unanswerable refutations of this specious and most sophistical argument in favor of Universalism. Is it not so? Yours as ever.

LETTER XIV.

My Dear Sir:—

Having in my previous communications, shown the doctrine of Modern Universalism to be unphilosophical;—and having also examined the scriptural evidence, upon which you depend for the support of the system, and found it to be “wanting,” I now propose to turn over one more page of this controversy, and read up to you some portion of the direct scriptural testimony in favor of the doctrine of a judgment to come.—But before I proceed to an examination of this testimony, I will make a few preliminary remarks, designed to prepare your mind for this investigation.

1. It may be well to remember, that if but one passage of the Word of God can be found, which, by fair construction, expresses or necessarily implies the doctrine of future retribution, that doctrine is fully established; for the truthfulness of a

sentiment does not depend upon the number of times it may be repeated ; but upon the fact, that it is somewhere or in some way fully expressed or necessarily implied in the Scriptures.— If we then can find one passage in all the Bible, which teaches the doctrine of future rewards and punishments, Universalism is a delusion.

2. In order to appreciate the Scriptural testimony on the subject of a judgment to come, we should carefully inquire into, and duly consider the circumstances, under which Christ and his Apostles uttered their sentiments. On the subject of future retribution, what were the sentiments of their hearers ? If Universalism is true, then Christ and his Apostles were Universalists. They of course preached Universalism fully, freely and clearly ; and, if honest, they must have made their hearers understand them upon this important point. Did their hearers so understand them ? Did the Jews, Greeks, Romans, deny the doctrine of future retribution, and thus render it unnecessary for Christ to give them instruction on this point ? No.— This you will not pretend. The whole Jewish nation, with the exception of the small sect of Sadducees, as we learn from Josephus, fully believed in the doctrine of the future and eternal punishment of the wicked. This you will not pretend to deny. Not a single person of the whole nation, from aught that appears from their history, was ever known from the days of Abraham to Christ, to believe that all men would be saved. Now according to your system, Christ came into the world to preach Universalism ; the people were all radically, fundamentally wrong on this subject. He was bound to set them right. To this he must have done as Universalist preachers now do, viz : exposed the delusions of the people on this point so fully and frequently, as to preclude the possibility of any honest mind's being deceived. Did our Savior do this ? When, where, on what occasion did Jesus attack the prevailing sentiment of the nation on the subject of a judgment to come, and preach Universalism so plainly as to be understood by his hearers ? Had Christ taught the doctrine of no future punishment, it must, from the nature of the case, have produced a great excitement, and his enemies would have accused him on this point, as they did on other subjects, of teaching a dangerous error. Did they do this ? Did his most malicious enemies ever accuse him of denying the doctrine of future accountability, or of inculcating Universalism in any form or manner ? No, never. Why not ? Because so far from teaching this doctrine, Christ employed language adapted to impress upon the minds

of his hearers still deeper the conviction that God would bring their works and every secret thing into judgment. He spoke to them of "the unquenchable fire;" the "undying worm;" the "damnation of hell;" the "day of judgment," and "everlasting punishment,"—expressions used by the Jewish Rabbins in reference to future punishment; and he left these and all similar expressions to fall upon the ears, and sink down into the hearts of his hearers, without any reservations or qualifications. Let a Universalist preacher of our day, do this, and he would immediately be understood to have departed from "the faith of the order."

What is true of Christ in his labors among the Jews, is also true with regard to the Apostles in their labors among the Greeks and Romans. Whatever errors or superstitions may have been cherished among them, on almost every question of theology, yet in relation to the question of the reality of future rewards and punishments, in some form, there was no dispute among any of the heathen nations of antiquity, except among a few of their atheistical philosophers. With this exception, upon the question of the reality of future rewards and punishments, there was but one opinion. All believed in a judgment to come. Well, now, if Paul and Peter, were Universalist preachers, we shall find them, like the Universalist ministers of our day, zealously assailing the commonly received doctrine of future punishment, and using their utmost endeavors to persuade their hearers that they will all inevitably be saved, whatever their characters may have been in this world. But let me ask, when? where? on what occasion did these men denounce the doctrine of future accountability, as an "old heathen notion?" When, where, did their friends or foes, understand them to preach, that there would be no moral or spiritual distinctions in the world to come? Did their enemies ever accuse them of advancing such a sentiment? No—never. On the contrary, we shall find in the course of this investigation, that they used language directly adapted to confirm in their opinion, that they would enjoy or suffer in eternity, the reward of their doings.

Let these considerations be borne in mind, while I now invite your attention, to what may be called the scriptural argument. I believe in the doctrine of a judgment to come, because a great many texts promise the righteous future rewards. As these promises are to the righteous only, they are of course *conditional promises*. Listen to the following promise: "Blessed are ye when men shall revile you, and persecute you, and

shall say all manner of evil against you falsely, for my name's sake ; rejoice and be exceeding glad, for great is your reward in heaven." Matt. 5 : 11, 12.

Here is the language of the faithful and true Witness. He addressed this sweet promise to his disciples. They were to suffer much from the persecutions of wicked men in this world. Christ sought to strengthen and comfort them, by pointing them, not to the retributive providence of each fleeting day—not to the far-famed destruction of Jerusalem for their reward ; but to *heaven*. "Great is your reward," not in this world, where you are reviled and persecuted—not at Jerusalem, when the Roman soldiery shall butcher your kindred and desolate your possessions—but IN HEAVEN. Will you fly in the face of the Lion of the tribe of Judah, and say that the righteous will not be rewarded in heaven for their labors and sufferings in the cause of Christ? Do it if you dare. If you give the direct *lie* to Jesus, you do it at your own peril. Perhaps you are ready to say, that this passage is capable of some explanation consistent with your views. I have read many Universalist books, and heard many Universalist sermons, but I have never known them to attempt to explain this passage. It is formidable. It is mighty. It may be explained away, but depend upon it, it will not stay explained. In spite of argument, specious objections, and Universalist prejudices, it will forever teach that great is the reward of the righteous in *heaven*. Perhaps you think *heaven* is in this world. Your system requires this, in order to get along with several passages in the New Testament. Universalism, if consistent with itself, knows neither a heaven nor a hell in the world to come. To admit either, is a concession fatal to the "blessed doctrine." One can be explained away as well as the other. The Bible reveals no more clearly a heaven for the righteous, than it does a hell for the wicked. Knowing that rewards for the righteous in the world to come, imply punishments for the wicked, negative or positive, Universalists are in the habit of sneering at the thought, and ridiculing the idea of rewards in heaven for our poor, imperfect services in the cause of God. They tell us, that we cannot benefit or injure God by any of our works ;—that HE is unaffected by any thing we can do—that eternal life is not a reward but a gift—a free, unmerited gift, etc.—The premises here are correct, but the conclusion is illegitimate. God is infinitely above us, and his throne stands unaffected by our obedience or rebellion. But this High, Holy, Immutable God, condescends to men of low estate—dwells in

the broken and contrite heart, and rewards holy submission to his will with his peculiar favor. The reward is not a REWARD OF MERIT, but a REWARD OF GRACE, *or favor*. It is so in this world. No benefit received in this world, by virtue of our obedience, is *merited*. Every blessing is a *gift*—and if a reward, a *reward of grace*. Think of these things till you hear from me again. Yours, as ever.

LETTER XV.

My Dear Sir .—

You will admit that every argument favoring the idea, that the righteous will be rewarded in the world to come, implies punishment for the wicked. There are many passages in the Bible, which to my mind, as clearly promise rewards of grace to the righteous, as language can express the idea ; some of these passages your preachers and authors have attempted to explain away, but have utterly failed. Let us look at some of these important texts. Read for instance, 2 Cor. 4 : 17, 18. "For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen ; for the things which are seen are temporal ; but the things which are not seen are eternal.

Here the afflictions of the righteous, such as they sometimes experience in this world, are said to be but for a moment, and work for them, not temporal, transient rewards, but *an eternal weight of glory*. Human language can express no more. Do you say these rewards are experienced in time—that they are temporal ? Here you contradict the Apostle. He says they look [for their reward] not to things seen which are *temporal*, but at things which are not now seen, but "*are eternal*."—What can Universalism do with this passage ? If you explain it away, it will not, it cannot stay explained. While the Bible lives, it will be to all the afflicted followers of the Lamb, a solace and comfort, a pledge that righteous sufferings in this world shall be rewarded with "*an eternal weight of glory*."

There are many passages of similar import. Read Rom. 8 : 17, 18. "If children, then heirs ; heirs of God and joint heirs *with Christ* ; if so be that we suffer with him, that we may be

also glorified together, for I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us." Here those who suffer with Christ, that is, in his cause, have a promise that they shall be glorified with their Saviour. This implies a radical distinction in the future condition of those who suffer with and for Christ, and those who madly inflict these sufferings. The sufferings of the righteous here, when persecuted by the enemies of God, though in themselves painful and severe, the Apostle regards as momentary, temporal and too light to be compared with the glory which shall be revealed in them. The same sentiment is clearly taught in yet another form, in 2 Tim. 2: 11, 12.—"It is a faithful saying; for if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us."

Here it is manifest, that the apostle gives us a conditional promise. Our future reign with the Lord is promised upon the condition that "we be dead with him,"—"that we suffer" with him. Not to be dead to sin with Christ is to deny him, and in such a case he threatens he will deny us.

Again, I cannot adopt your system, because I find in the Bible a class of texts, which speak of the blessings of the heavenly world, as a reward of grace for deeds of piety and benevolence. I will give a specimen. Take the case of the young man who came to Christ with this inquiry, "Good master, what good thing shall I do that I may have eternal life?" Now if Christ had been a Universalist preacher, what a convenient opportunity he had here to teach that doctrine? He would naturally have said to the young man, "You labor under a great mistake in supposing that you can do any thing to secure or endanger your eternal life. The blessing of eternal life, is the gift of God, and will be bestowed upon all men, without regard to previous character." This is the way a modern Universalist would have answered his inquiry. But how did our blessed Lord answer him? After testing his self-righteousness a little, in order to bring out this feature of his character, he said:—"If thou wilt be perfect, go sell that thou hast and give to the poor; and thou shalt have treasure in heaven, and come and follow me." Matt. 19: 21.

Here the Saviour required that the young man should give up his supreme selfishness, consecrate himself and his possessions to the cause of Christ, in order to secure a treasure in heaven. Universalist preachers never teach on this wise.—Again, we hear our Lord on a certain occasion, when at the

table of a Pharisee, whose creed embraced the doctrine of the resurrection of the dead, of the just and unjust, in their distinctive characters, discoursing on this wise :—" When thou makest a dinner or supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors ; lest they also bid thee again, and a recompense be made thee ; but when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed ; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

Can words teach the doctrine of future rewards more plainly? Who was the speaker? The Faithful and True Witness. To whom did he speak? To one of the Pharisees—a sect who believed that the righteous and wicked would have a distinct resurrection. Whom was he not to invite to his dinners and suppers? His rich neighbors and kinsmen. Why not? Because they would make a similar entertainment, and thus recompense be made to him in this world. Whom was he to invite? The poor, blind, and wretched. Why? Because they cannot reward him. This would be an act of benevolence. But shall benevolence lose its reward? By no means. It shall be rewarded at the resurrection of the just. What can Universalism do with this text? Explain it away. But will it stay explained away? Let us see. An explanation has been attempted by Thomas Whittemore, the Editor of the Trumpet. It is perhaps the best the system is capable of. It is expressed as follows.

"Jesus was directing them when they made feasts to be careful not to forget the poor ; called ' the poor, the lame, the blind.' He anticipates the objections of the Pharisees, who would say, but if I do this, how shall I be recompensed? He assures them that they should not lose their recompense ; for, although the poor would not recompense them, yet when the poor were raised [this is the resurrection of the just] from inactivity to action, from obscurity to eminence, or returned to such a state after an interruption, then they should be recompensed."

Look at this ridiculous attempt to get rid of one of the simplest and plainest texts in the Bible. It makes Christ utter nonsense, and contradict himself. In plain English, it makes Christ address the Pharisees thus :

"Give not to the rich. Why not? Because they can and will repay. But give to the poor. Why? Because they will soon rise, if they are righteous, from obscurity to eminence, *from inactivity to action*, from poverty to wealth, and then they

will repay you." That is, give not to the rich, for they will repay you, but give to the righteous poor, because they will become rich and repay you. Did Christ ever utter such nonsense? Never. It is an abomination in his sight. The exposition is so absurd and self-contradictory that it needs no further notice. It refutes itself.

Under this class of texts I will refer you to Luke 18: 29, 30. "And he said unto them, verily, I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting." What will the Universalist do with this text? Why—your preachers attempt to refer it to the famous destruction of Jerusalem. They attempt a Greek criticism upon the word *aion*, rendered 'world' in the text—tell us it means *age*, and that the then existing *age* was the Jewish age or dispensation, which ended at the destruction of Jerusalem, and that the age or dispensation to come is the gospel dispensation. With the aid of this criticism the purport of the promise of Christ is made out to be this; 'No man that hath left house or parents, or brethren, or wife, or children, for the kingdom of God's sake who shall not receive manifold more in this present time, (that is, under the Jewish dispensation) and in the world to come, (the gospel dispensation which is to open at the destruction of Jerusalem,) everlasting life.' Is this all straight? Will it bear examination? I think not. Error is fated to run crooked. I object to this exposition,

1. That it is built on false premises. As a matter of fact, it is not true that Christ and his Apostles lived, taught and died under the Jewish dispensation or age. Upon this subject we are not left to mere conjecture. The Saviour has told us how far the dispensation of the law and the prophets extended. Hear him. The law and the Prophets were until John; since that the kingdom of God (the gospel kingdom) is preached." When John introduced his disciples to the true Messiah, saying "Behold the Lamb of God"—then Judaism received its death blow; when the Messiah expired on the cross as a sin-offering, he nailed all ordinances, purely Jewish, to his cross, broke down the middle wall, and partition between Jew and Gentile. With the preaching of Christ then the Christian dispensation commenced.

2. The construction put upon the word *ΑΙΩΝ*, rendered 'world' in the text, is deceptive. It does not denote a limited period, or portion of time in itself considered. According to

the best Greek lexicographers, it primarily denotes *always being*, and expresses the longest period the subject to which it applies, is capable of. Grove defines it thus, 'ΑΙΩΝ,' ever being; eternity, an age, life, dispensation of Providence, duration or continuance of time, a period, a revolution of ages, this world, the world or life to 'come.'

3. If the 'world to come' here denotes a period in this world subsequent to the destruction of Jerusalem, then our Saviour was guilty of teaching false doctrine. His language is general—"There is no MAN that hath, &c. who shall [not receive,]" &c. Now, as a matter of fact, the most of those who became his followers during his personal ministry, died before the destruction of Jerusalem. They did not—could not, then according to your construction, receive life everlasting in the gospel dispensation. And if Christ has made a false promise in one instance, as your exposition implies, what reason have you to believe that he has not in every instance?

4. It is not true that the primitive church enjoyed any privileges at, or immediately following the destruction of Jerusalem, which they did not enjoy from the beginning. No historian, Pagan, Jewish, or Christian gives an intimation of any such occurrence.

5. From the parallel passage in Matt. 19 : 28, we learn that this reward of everlasting life is to be dispensed in the *regeneration*—that is, when the Lord Jesus Christ shall create new heavens and earth.

I have yet several other passages teaching us that the righteous are to be rewarded in the world to come, which I hope to present for your consideration. Yours as ever,

LETTER XVI.

My Dear Sir:—

I have not yet done with my argument in favor of the doctrine of future retribution as drawn from the *promises*. The evidence here is as ample, explicit as I could wish. The limits which I have marked out for myself in this correspondence will allow me however, only room to present you with a specimen of the different classes of promises of eternal salvation, which, being *conditional*, necessarily imply future retribution.—Allow me then to say, I cannot believe your doctrine,

1. Because I find a class of texts in the Bible in which we

are exhorted to faith and piety by the hope of rewards in the heavenly world. For example, Christ exhorts us thus:

"Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." Math. 6: 19, 20.

Now if your system is true, how can you account for the fact, that Christ, the wisest and best of all teachers, did exhort his hearers to lay up treasures in heaven? You believe that nothing that we can say or do in this world, will have any influence whatever upon our future condition. How then can one lay up treasures in heaven? A long life of self-denying piety will not add one ray of glory to the immortal crown of the saint. A long life of heaven-daring and blasphemous impiety will not diminish one iota of the bliss and glory of those who live and die in sin. How then can we *lay up treasures in heaven*? Your doctrine charges Christ with folly for uttering such an unmeaning exhortation. Again; we hear the Saviour breathing forth the following exhortation to a company of selfish Jews who followed him for the loaves and fishes:

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27.

Here the hearers of Christ were laboring for the good things of this world exclusively. Christ gently rebukes them for this, and exhorts them to labor for those undying blessings which *endure—abide*, unto everlasting life. How would such an exhortation sound from the lips of a Universalist preacher?—Had Christ been a preacher of Universalism, the Jews might have turned upon him and said:

"You acknowledge that our present business is to provide for our temporal wants, our eternal wants being above and beyond our reach. In seeking loaves and fishes, then, we are in our 'appropriate sphere.' Why then do you exhort us to labor for the meat that endureth unto everlasting life? Everlasting life is an unconditional gift of God, and its felicity can in no sense or degree be increased or diminished by our *labor*. Our present characters have nothing to do with our future destination."

Such an appeal would have exposed the folly of *such* an exhortation. Did Christ ever utter such nonsense? Never.

Hear the Apostle Paul to Timothy: "But refuse profane and old wives' fables, and exercise thyself rather unto godliness, for bodily exercise profiteth little (or for a little time,

as the margin reads) but godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." 1 Tim. 4: 7. 8.

Here the fact that a connection exists between present moral character and the future destination of man is fully expressed. According to Modern Universalism, neither godliness nor ungodliness has any thing to do with the "life which is to come." Godliness is not profitable; nor ungodliness unprofitable to it. But the inspired Apostle, who seems to have been a stranger to the inventions of these last days, affirms that the profits of godliness extend to the life which is to come. This clearly implies future rewards and punishments. This text involves your system in a dilemma. Take which horn you please. Say that neither godliness nor ungodliness has any profits to be realized in eternity, and you make the Apostle a false teacher. Say the "life which is to come" denotes the present life, and you destroy the well known meaning of language. Hear St. Paul once more to the same point:

"To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away." 1 Cor. 9: 22, 27.

In the preceding context the Apostle tells us of his arduous and self-denying labors to promote the spread of the gospel and secure the salvation of men. Now taking text and context into the account there are several things here to my mind utterly inconsistent with Universalism. (1.) I cannot understand why Paul should labor so hard, suffer so much,—become all things to all men that he might by all means *save SOME*, if all are on the road to heaven. If *all* are to be *saved* why should he suffer and labor so much to save *SOME*? Can you tell? Why should a man make incessant efforts to *save a few at least*, if he well knew that all were to be saved? Surely Paul was not a Universalist, if he was, he was a mad-man; for none but mad-men could be guilty of the folly of laboring to secure or save that which they know cannot be injured or lost.

(2.) The Apostle compares himself and his Christian Brethren, who are making this great and indefatigable effort to *save some*, to the competitors in the Grecian games. "Now they do it (run in the games) to obtain a corruptible crown; but we an **INCORRUPTIBLE**." Now I cannot understand how the Apostle and his Christian Brethren could labor for an *incorruptible crown*, if that crown is to be bestowed upon all in-

discriminately without the least reference being had to their having run, or not having run the Christian race. Paul represents himself as on an agonizing race,—running for an incorruptible crown, which you will admit is the crown of glory.—See 2 Tim. 4: 8. James 1: 12. 1 Peter 5: 4. Rev. 2: 10,3: 11, 4: 4. Now, if Paul was a Universalist, he must have been a great simpleton indeed, to have made so much effort for that incorruptible crown, which will equally grace the heads of all, without any respect being had to the question, whether they have *run* or *have not run* the Christian race. If you should see a man endeavoring to nudge the sun forward or retard his progress by the motions of his hands, you would regard him at once, as a mad man, or a fool. But why? Because common sense and the well known laws of nature would teach him his efforts could in no possible way effect the object desired. Was the great Apostle to the Gentiles playing such a game when he ran for an incorruptible crown, neither to be gained or lost by his race? Yes—if your doctrine be true, Paul either did not know it, or he was such a simpleton. Take which horn of the dilemma you please.

(3.) Again, the Apostle expresses a sense of his danger, when he says: "I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a CAST-AWAY." "*I myself should be a cast-away.*" This was the danger; this thought animated the Apostle in his efforts to bring his body, all the passions and propensities of his whole nature, into subjection to the law of Christ. The figure here employed is most expressive. The word *adokimos* here rendered *cast-away* is taken from bad metals, and denotes those which will not bear the *test* that may be applied to them; they are found base and worthless, and are therefore *cast away*. Such the Apostle intimates will be the case with hypocrites in that great coronation-day when the incorruptible crown shall be placed upon the heads of the faithful. Then some, like base and worthless metals, not standing the *test*, will be *cast away*. To save himself from this fate, the Apostle labored to keep under his body and bring it into subjection. He does not say that he is not influenced by other and even higher motives, but he simply affirms that this is *one motive* influencing his character and conduct. Now how could Paul have acted in this way, if he were a Universalist? Did you ever hear your preacher exhort his hearers to keep under their bodies and practice self-denial, that they might not be *cast away*? Never. Let a Universalist preacher address his hear-

ers in this manner and it would be thought at once, that he had renounced his system.

2. I cannot adopt your system because I find in the Bible, another class of texts, which represent the glories of the heavenly world as *the reward of fidelity to Christ*. As an example I refer you to the triumphant language of St. Paul, a short time before his martyrdom. Hear him:

‘For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day; and not to me only, but unto all them also that love his appearing.’ 2 Tim. 4:6.

This text is utterly inconsistent with Universalism, because (1.) Paul’s language is that of a dying believer, anticipating future blessedness, on the ground that he had faithfully served Christ, and was therefore, entitled, according to the grace of God, to the rewards of the righteous. “I have fought a good fight, I have finished my course, I have kept the faith.” But if the present life has no moral connection with the future, such considerations could not have cheered the hopes of the dying Apostle. (2.) The text teaches us that Paul was not *fully* rewarded as he passed along in the journey of life. His labors were now over—they were passed; but his reward is in the future. “Henceforth there is laid up for me (have not got it yet) a crown of righteousness.” (3.) This crown is to be given at a particular time—called *that day*. The demonstrative pronoun here points out a particular day, in distinction from all other days. (4.) The crown which Paul anticipated in his dying hour, is to be conditionally bestowed. “But not to me only, but unto all them also that *love his appearing*.” Can you reconcile these expressions with Modern Universalism?

Another passage properly belonging to this class is Rev. 2:10. “Be thou faithful unto death, and I will give thee a crown of life.” Now if Universalism is the truth of God, what means this conditionality in this promise? It is perfectly unmeaning. The passage would be just as true upon your system if it read, “Be thou *unfaithful* until death and I will give thee a crown of life.” Take another passage of the same class.

“And I heard a voice from heaven saying unto me, write—Blessed are the dead, which die in the Lord, from henceforth, yea, saith the spirit that they may rest from their labors and their works do follow them.” Rev. 14:13. See also Rev. 3:21.

This passage I cannot reconcile with your views. I cannot understand why the righteous, who die in the Lord are any more blessed than the wicked who die in their sins. Nor can I understand how their works can be said to follow them into eternity, if the present has nothing to do with the future.—These things are all unreconcilable solecisms, more enigmatical and blind than the hieroglyphics upon the Egyptian pyramids, upon the hypothesis that Universalism is the truth of God.

There are other passages of this class, but these will suffice to illustrate this portion of the divine testimony.

Yours as ever.

LETTER XVII.

My Dear Sir:—

I cannot believe in Universalism, because the promises of personal salvation are *conditional*. This has already been made to appear, but you will allow me to call your attention to this point once more for further illustration. I find in the scriptures two kinds of promises, which I will denominate, for the sake of distinction, prophetic and personal promises.—The prophetic promises are predictions of the future prosperity and blessedness of the Church, and as they are *prophetic* and not *preceptive* they proclaim the blessing to be enjoyed without expressing the conditions of personal salvation.—To illustrate; the promise to Abraham—"In thy seed shall all the nations of the earth be blessed," Gen. 22: 18—is a prophetic promise, and will serve as an example of this class of promises; but when St. Paul comes to apply this promise to *personal salvation*, he explains it *conditionally*. Hear him.

"And the scriptures foreseeing that God would justify the heathen thro' faith, preached before the gospel unto Abraham, saying—In thee shall all nations be blessed; so then they which be of faith (none others) are blessed with faithful Abraham." Gal. 3: 8, 9. None are heirs of this promise according to the Apostle, but those who *are of faith and are Christ's*, and none are Christ's but those who have the spirit of Christ. "If ye be Christ's then (not otherwise) are ye Abraham's seed and heirs according to the promise." Gal. 3: 29.

As to the personal promises, which are *conditional* they are

very numerous, and express the conditionality of salvation in a rich variety of language. I will refer you to a few passages as an illustration.

"For God so loved the world that he gave his Only Begotten Son, that WHOSOEVER BELIEVETH in him should not perish, but have eternal life."

"And this is the will of him that sent me, that every one which seeth the Son and BELIEVETH on him, may have everlasting life." "To him that OVERCOMETH will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." John 3: 17, 6: 40. Rev. 3: 21. Here you see the promise is *conditional*,—the world is to be *overcome* and *faith* in the Son of God, is to be exercised, in order to personal salvation. Well, now, there are hundreds of such promises in the Bible, each and all of which are a complete refutation of Universalism; but if the case were otherwise, if there were one thousand prophetic promises in the Bible, predicting the future and eternal blessedness of mankind, without expressing any *conditions*, and but solitary text, such as John 3: 17, promising salvation upon *conditions*, then salvation would be clearly *conditional*, and its conditionality should be understood everywhere, where it may not be expressed. Upon this common sense principle of interpretation all our legal documents are explained and understood. Should some one of your rich relatives bequeath to you a rich legacy, consisting of lands to become yours on condition of your actual settlement upon them within a given time, altho' the bequest might be expressed over and over again in the last will and testament of your friend, yet if the *condition* be only once expressed, the Judge of Probate and the Administrator would understand the condition to be *implied* where it was not expressed, and would deal with you accordingly.—A few years since a gentleman of great wealth died in Philadelphia by the name of Gerard. In his will he made a conditional provision for erecting and endowing a splendid College for the gratuitous education of orphan children. The bequest was *given*, fully and freely *given*, but given on certain *conditions*. The papers have recently announced the melancholy intelligence, that the legacy is lost, thro' the *neglect* of the Commissioners. How significant the appeal of the Apostle,—“How shall we escape if we *neglect* so great a salvation?”

You will now allow me to direct your thoughts to a few more out of many passages, which clearly teach future retribution by *implication*. For illustration, hear the language of Peter.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God thro' faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3--5. Here you see the incorruptible inheritance is reserved, not for all men unconditionally, but for those only, who are kept, thro' faith unto salvation. All men have not faith. Again, hear St. Paul:

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9. Now good common sense must teach you that this clearly implies that Christ will be the author of eternal salvation to none but those who do obey him.

Take the case of the Philippian Jailer. Deeply agitated, he cried out to Paul and Silas, "Sirs, what must I do to be saved?" Acts 16: 30. Now, if Paul and Silas were Universalist preachers, they would naturally, as honest men, have sought to calm the fears of the jailer by telling him that there was no danger—that salvation was unconditionally secured to him and all men. But did they so preach? No. They pointed his troubled soul to Christ and assured him that he should be saved if he believed in the Lord Jesus Christ. The Universalist mode of explaining away this interesting incident in the Apostolic history, has been considered and its sophistry exposed in a previous letter. (See Letter III.)

The doctrine of future retribution is strongly implied in our Saviour's interview with a man who came to him with this question—"Lord, are there few that be saved?" Luke 13: 23. Now if Christ had been a Universalist preacher, here was a happy opportunity to assail the popular error upon the subject of the future destiny of the wicked, and to set, at least, one person right. But did Christ preach to him Universalism? Far from it. Look at the case. It is evident he did not teach Universalism, (1.) From the fact that the question was proposed to him by one of his hearers. Did you ever know of an instance in which one of the hearers of a Universalist preacher, ever applied to his minister to get his opinion as to how many would finally be saved? Why the very fact that he is a Universalist answers the question. If Christ taught the doctrine that all men were equally and immortally happy upon entering the eternal world, his hearers would have all known this to have been one of the peculiarities of his faith, and they

would as soon have asked him how many gods there were, as whether few would be saved. (2.) If up to this time, Christ had taught Universalism ambiguously and with reservation, *now* that the question is fairly submitted to him, and seeing he must have come from heaven, not to save men from perdition, for they were never exposed to future sufferings—but to teach Universalism, it would seem all ambiguity and reservation must be laid aside, and we shall have an unqualified declaration that all men will be saved. Go to any Universalist preacher with the question whether few or many are to be saved, and he will answer it at once, and in such language too, as cannot honestly be misunderstood. (3.) But the manner in which Christ answered this question clearly shows that the Son of God regarded the man who asked the question, as in danger of losing his own soul. Hear the answer of Christ. Let it ring in your ears with all its awful solemnity, and sink down into your heart.

“Strive to enter into the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, —and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not from whence ye are: Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.”

Mr. Whittemore in his Guide, in which he says, “every threatening is explained,” has given this text an ingenious “go by” He quotes 7: 13, 14,—attempts an explanation,—refers to Luke 13: 24, as a parallel text, and passes along. But your preachers and authors who *have* attempted an explanation of this text, tell us that the inquirer did not seek information as to the number who would enjoy salvation in the world to come, but how many there are *saved* now in this world,—that is, he wished to know whether there were few or many righteous persons in this world. A grave question truly! The answer of Christ is referred to the famous destruction of Jerusalem.—It was then and there the door was shut to the Jews, and open-

ed to the Gentiles ; it was then and there that Abraham, Isaac, and Jacob, and all the Prophets, were seen in the kingdom of God, while they themselves were thrust out, &c. To all this I object,

1. If the inquirer wished to know the state of morals and religion, it is not a little singular that he should have gone to Christ, to have ascertained the state of society around him.— He had been brought up in society, and had daily opportunities of observing the characters of his fellow men. He knew men were to be judged by their fruits, and he could have formed a very satisfactory conclusion as to what portion of society were then pious, without going to Christ with the question.— It is an unnatural question to be asked under such circumstances.

2. In the answer of our Lord, nothing is said adapted to teach the inquirer that Jerusalem was to be destroyed at all, much less that the Master of the house was to rise up at that time and shut the door of the kingdom of heaven. If this was the allusion, the inquirer cannot be supposed to have understood it.

3. As a matter of fact it is not true, that Christ, the Master of the house, shut the door of grace or glory against the Jews, either at, or any time since, the destruction of Jerusalem. The Jew and Gentile since the crucifixion, stand on a dead level as to religious rights and privileges. Christ has broken down the middle-wall of partition, and his gospel was before the destruction of Jerusalem, and has been ever since, “the power of God unto salvation to every one that believeth, to the JEW first, and also to the Gentile.” Rom. 1: 16.

4. The persons said to be excluded here from the kingdom of God, are not the Jews as a nation, but ~~of~~ “All the workers of iniquity.” Does *all* in the Vocabulary of Universalism mean *all*?

5. If the kingdom of God, verse 28th, denotes the gospel kingdom, which Universalist expositors tell us was fully set up at the destruction of Jerusalem, then it is not true that Abraham, Isaac, and Jacob, and *all* the prophets, were ever in the kingdom of God at the destruction of Jerusalem, nor can it be true that they will ever be in that kingdom. How then can it be true, that any of those who heard Christ on this occasion, did see those Old Testament saints in that kingdom? Besides, the most, if not all present on this occasion to hear Christ, were in eternity before Jerusalem was destroyed. How then could they see Abraham and all the prophets entering into the gospel kingdom in this world? These are mysteries. The more

I examine your explanations, the more supremely ridiculous and contradictory they seem to me. The truth is never thus inconsistent and contradictory.

Once more, and I will close this epistle. I draw an argument in favor of the doctrine of a judgment to come, from the general history of Christ and his Apostles. What a deep solicitude they manifested for the salvation of sinners! See St. Paul—how anxious he is to “*save some*?” Hear his pathetic and solemn warnings! See him warning men from house to house WITH TEARS! Are these the feelings, these the admonitions of a man who believes that death will level all distinctions of character, and elevate all to glory? Look over the personal promises, limited as they are to the believing—look over those numerous texts of Scripture, examples of which have been given, which necessarily *imply* by their grammatical construction, a judgment to come, and then say—if the Word of God is true, is not Universalism a satanic delusion? In my next, I propose to call your attention to the threatenings of the Bible.

Yours respectfully.

LETTER XVIII.

My Dear Sir :—

Having finished my arguments in favor of the doctrine of a judgment to come, as drawn from the *promises*, I will now invite your attention to several additional considerations, by which this sentiment is sustained, growing out of the positive threatenings of the Word of God.

I will refer you to Matt. 10 : 28. “And fear not them which kill the body, but are not able to kill the soul, but rather fear him, which is able to destroy both soul and body in hell.” The parallel passage in Luke is still more explicit.—Luke says the casting into hell is to take place—“*AFTER he hath killed the body.*” After the body is killed, you will readily admit, that the spirit is in eternity. The punishment then threatened in this passage, is a punishment which can be inflicted only in the eternal world. Read Luke 12 : 4, 5.—“And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear : Fear him, which

after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him."

But what will Universalists do with this portion of the divine testimony ? Can it be explained away in any plausible manner ? We will see. The champion of Modern Universalism, H. Ballou, has attempted an explanation. He tells us that the Greek word *psuche*, here translated *soul* means "the natural life,"—that the power to be feared, which might kill the soul—"the natural life" was the Romans—that "killing the body" "is used to express cruel torturing where life is not taken," and that this punishment was such as the Jews could not inflict, they not having the power of life and death in their hands. After a few lame attempts at criticisms and explanations of this kind, Mr. Ballou, gives the following paraphrase of the text, as expressive of its true meaning:

"I say unto you my friends, be not so much afraid of them who have power only to scourge you in their synagogues [the Jews,] and to administer cruel tortures to your bodies, but have not authority to take your lives, as of that more extensive authority, to which your brethren, the Jews, will deliver you, by bringing you before governors and kings ; for this power [Romans] can, after inflicting cruelties on your bodies, doom your lives and bodies to be destroyed in *gehenna*" !! See "Ballou's Explanation of the doctrine of Future Retribution," p. 113. What an explanation ! Look at it ! The Roman Inquisitors never tortured heretics more barbarously than this expositor has tortured this solemn text. Mr. Ballou represents Christ, in plain English, as warning his disciples as he sent them forth to preach his gospel not to fear the Jews, their bitterest and most inveterate enemies, who could only torture their bodies, but to *fear the Romans*, who could take their lives, at the instigation of the Jews !! Did Christ ever give such a nonsensical, pusilanimous warning ? Never. To this attempt at explaining away this text I object,

1. The attempt to make the original word, rendered *kill* in the text mean *torture*, is an outrageous violation of the laws of sound criticism. *Apokteinai*, here rendered kill, is literally rendered. It denotes according to the best Lexicographers, *kill, slay, slaughter*. 2. Mr. Ballou has but little confidence in his own exposition. He is greatly embarrassed with this text. Hear him.

"It will undoubtedly, by some, be objected, that as Jesus said, Fear not them that kill the body &c., he assigned to those whom he told his disciples not to fear, the power to take their

lives. To meet this objection, we *confess we have not so ample means* as we could wish, nor so much as we might probably obtain by a little more exertion than [we have time to employ at present. But what little we have, being **MEASURABLY SATISFACTORY** to us, we give to our readers, hoping that *further light* on the subject will from some quarter arise.”

Here it is manifest by Mr. B's own confession, that Universalists are troubled with this text. It is in their way. The champion, and father of the system, confesses that he has not “**AMPLE MEANS**” to sustain his explanation,—that his attempt to make it harmonize with his doctrine, is only “*measurably satisfactory*,” and that he is “*hoping that further light will arise*.” Should you speak out honestly your own convictions, I doubt not that you would *confess* as much as Mr. B. does.

2. I turn out Thomas Whittemore, the Editor of the Trumpet, against this explanation. Hear him. He evidently has no confidence in Mr. Ballou's views of the text.

“Does it say, God will destroy both soul and body in hell? No; it says he is *able* to do so. It describes his *ability*, not his *will* nor his *purpose*.” See Universalist Guide, p. 92.—

Here Mr. Whittemore is in direct collision with Mr. Ballou. His language is a virtual admission that the power to be feared is not the Roman government, but the Omnipotent Jehovah.

3. Against both of these perversions of this text, I will turn out Hosea Ballou 2d. I am told he has written an elaborate article in the Universalist Expositor, in which he has considered and amply refuted both Mr. Whittemore's and Mr. Ballou's attempts at explaining this text away.

4. As a further refutation of Mr. Ballou's perversion of this passage, I will refer you to Wakefield's Translation, a work to which your preachers and authors frequently refer, as of great authority. He renders the text thus;

“Now I say unto you, my friends, fear not them who kill the body, and after this can do no more; but I will show you whom to fear, fear him, who, after having killed, hath power to cast into hell; yea, I say unto you, fear him.”

5. The Universalist explanation makes Christ utter nonsense and contradict himself. Suppose I give you here all you ask. What then? Christ is made to utter such nonsense as this:

“My Friends, fear not the Jews, your most inveterate enemies. They can only scourge you in their synagogues and deliver you to the Romans and instigate them to put you to death but I will forewarn you whom you shall fear, fear the

Romans, for they have power to kill your *lives*, and send you immediately to the paradise of God ; yea I say unto you fear them" !!! What nonsense ! Dare you look up to heaven and charge Christ with uttering such folly ?

6. It is not true that the Jews could not, or did not put Christians to death in the Primitive Church. It is true the power of putting to death judicially was in the hands of the Roman Governors, but it is a matter of fact, well known to all intelligent persons, that the Jews frequently put the saints to death in a lawless manner. They stoned Stephen, and instigated Herod to put James to the sword. Hear the testimony of Jesus on this point. Addressing the Jews he says : "Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city." Math. 23 : 34. Here the position of Mr. Ballou, that the Jews could not, or would not, as a matter of fact, kill the saints, is refuted by the testimony of a witness from heaven. To the Jews he says : "Some of them ye shall ~~kill~~ kill, and crucify." Mr. Ballou says the Romans would do the killing—and not the Jews. Have you any doubt as to which of these witnesses you are to believe ?

7. Again, if Mr. Ballou's exposition is correct, Christ in this text, attempted to ensnare his disciples in a bewitching temptation. Christ warned them to fear men—not the Jews—but the Romans. Solomon says : "The fear of man bringeth a snare." Did Christ exhort his followers to fear their enemies and thus cast them into the snare of the wicked one ? I trow not ? I cannot make these things harmonize. It is all confusion confounded to me.

8. Nor is Mr. Whittemore's explanation any more rational. He regards Christ as merely asserting the *power* and not the *determination* of God to punish the wicked after the body is killed ? This is not only charging Christ with solemn trifling, but with Jesuitical duplicity. Look at the circumstances under which he made use of the warnings in the text. He was for the first time sending his disciples out to preach his gospel. They were to encounter the cruellest opposition and persecution. He frankly told them of this—that they were going forth as sheep amidst wolves. This was adapted to alarm their *fears*, and the danger was that they would be overawed by their murderous enemies. To bear them up and render them fearless of men, he reminded them of that punishment, which awaits the impenitent after the death of the body. "Be not

afraid of them that kill the body, but after that have no more that they can do, but I will forewarn you whom ye shall fear, fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him." How solemn! How significant! How appropriate! But just attach the sense Mr. Whittemore would put upon the words of Christ, and lo! how useless and unmeaning this solemn text. Let us see how it will sound.

"Be not afraid of them that kill the body, but after that have no more that they can do, but I will forewarn you whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you fear him, for he will not do it! You need not fear that he will ever do this; he only has the power to do it. There is no danger." What puerility! What a tissue of unmeaning words! What solemn warnings where there is nothing to be feared. This explanation virtually charges Christ with hypocrisy. It makes him warn his disciples in the most solemn manner where he knew there was no danger. Who would do this but a hypocrite? Universalists sometimes tell us, that the believers in a future judgment get up "bug-bears" and "scare-crows" to play on the passions of the weak and simple; but here they virtually charge the Holy Jesus with the same hypocrisy.

Once more. Your authors attempt to get rid of the natural common-sense meaning of Luke 12: 4, 5, & Math. 10: 28, by a learned criticism upon the meaning of the word *gehenna*, rendered *hell* in this and several other texts in the New Testament. Mr. Ballou says: "The word rendered *hell* in our text (Math. 10: 28,) means nothing but that place of execution, where malefactors were cast alive and consumed in fire." See Book above referred to, p. 114. Now to this I briefly reply,

1. The doctrine of future retribution does not depend for its support upon the meaning of the words rendered *hell*. Let these words denote what they may, and the doctrine is nevertheless abundantly sustained by numerous texts and considerations, where the word *hell* does not occur.

2. If we should substitute the word *heaven* for the word *hell* in this and similar texts, then the grammatical construction of the passages would render it necessary to understand the word *heaven* as sometimes denoting in the scriptures, a place or state of punishment in the future world. To illustrate. Substitute the word *heaven* for *hell* in Math. 10: 28, and the sense of the text would not be changed. "Fear him which is able to de-

stroy both soul and body in *heaven*." Or as it would read in Luke, "Fear him, which after he hath killed hath power to cast into *heaven*." You see that the word *heaven* substituted for that of *hell*, does not alter the meaning of the text. The text in such an event would impart a peculiar meaning to the word *heaven*. It would go to show that, in one instance, at least, the word *heaven* represents a state or place of punishment, where body and soul might be destroyed after the body is killed.

3. There is no authentic evidence that there was any place in or near Jerusalem in the days of Christ, called *gehenna* (*hell*) in which "malefactors were cast alive and consumed in fire." Neither the New Testament writers, nor any other ancient author mentions any such fact. Nor does it appear that Christ or any of his followers were ever threatened with any such punishment by the Jews or Romans.

In my next I shall probably bestow some attention to the scriptural import of the word *gehenna*. Yours as ever.

LETTER XIX.

My Dear Sir:

Agreeably to promise I now come to examine the import of those words which are rendered *hell* in our Bible. You are already informed, that let the import of the word *hell* be what it may, even if it denotes the heavenly and not the infernal world, still the doctrine of future retribution is a sentiment clearly expressed and necessarily implied, as I have proved in a multitude of passages; but as many hope they shall go to heaven because there is no future hell, it may not be unprofitable to bestow a little attention to this matter as we pass. You are probably aware that there are three words rendered *hell* in the New Testament, viz: *gehenna*, *hades*, and *tartarus*. Learned men of every age of the Church, and of every denomination, your own only excepted, have agreed that *gehenna* and *tartarus* are employed by the sacred writers to denote a place or state of punishment for the wicked in the future world.

The greek word *gehenna*, you know, is a word of Hebrew origin. It is derived, as the learned inform us, from two other words which signify, the valley of Hinnon. This valley was

once a pleasant and delightful place near the entrance of the east gate of Jerusalem. At an early period in the history of idolatry among the Jews, in imitation of the pagan nations around them, they set up in this valley, a brazen image of their god Moloch. To this deity they offered human sacrifices, and, at times, immolated their own children, "causing them to pass through the fire into Moloch." The name *tophet* was afterwards given to this valley, a Hebrew word, which means *drum*, because drums were there employed to drown the cries of the burning infants. These horrid rites were totally abolished by Josiah before the Babylonish captivity. After this for a while, the filth of the city was deposited there, and a fire was kept perpetually burning, and worms were generated there in the offal; and hence arose the phrase, "Where the worm dieth not and the fire is not quenched." Now, learned theologians of all denominations agree that the name of this loathsome, fiery and wormy valley was used by the Jews in the days of Christ and the Apostles, as an emblem of the future condition and sufferings of the wicked. It is very natural that it should have been so. Words are constantly changing in their meaning. The word *paradise* primarily denoted nothing but a *garden of pleasure*; but it afterwards came to be employed to denote the felicity of the righteous in the future world. The word *heaven* primarily denotes the atmosphere or open space around the earth; but afterwards it acquired a very different meaning. The word *villain* once denoted a *servant*, and the Apostles are called "*villains* of our Lord Jesus Christ," in the first English translation of the Bible; but now the word signifies something very different, and the holy Apostles are no longer called the *villains*, but the *servants* of our Lord and Redeemer.

But, notwithstanding the united testimony of all learned men, you contend that the import of *gehenna* had passed through no change in the days of Christ; that this word was used by Christ in its primary sense, to denote the valley of Hinnon, where criminals were executed by burning. To this I reply,

1. This sense which you attach to the word *gehenna* as used in the New Testament, is without any foundation in history.—There is no evidence, to my knowledge, that criminals were executed in the valley of Hinnon in the days of Christ or his Apostles. Josephus gives no such intimation nor do the New Testament writers. Nor is there the least shadow of evidence that fire for any purpose, was then kept burning, in this once dreadful valley. For all that appears to the contrary, the Valley of Hinnon was as pleasant and agreeable a spot, as it

self considered, in the days of our Saviour's ministry, as it was in the days of Abraham. The notion that a fire was kept burning here in the days of Christ, for the execution of criminals or for burning offal, has become somewhat prevalent, but it rests for proof wholly upon the assertion of a Jewish Rabbi by the name of Kimchi, who flourished in the fourteenth century.—We are not satisfied with this assertion.

2. The sense which you would have us attach to the word *gehenna*, makes Christ utter nonsense, and falsehood, when he uses the word. Let us see. Our Saviour says: "Whosoever shall say, thou fool, shall be in danger of (*gehenna*) hell fire." Math. 5: 22. Now, put your construction upon the word *gehenna* and how will it read? Whosoever shall say, thou fool, shall be in danger of being burnt alive as a criminal in the valley of Hinnon!! Now is it so? Are those who berate and slander their neighbors, in danger of being transported to Jerusalem; and then burnt as criminals? But perhaps you will say this was designed to apply to the Jews only. But I ask what evidence have you that the Jews had any law against the sin of calling a person a fool? Can you, can all the Universalists in the world, produce one word from Jewish history, going to show that according to your construction of the word *gehenna*, Christ spoke the truth, when he said—"Whomsoever shall say thou fool, shall be in danger of (*gehenna*) hell fire?"

Take another passage. "And if thy right eye offend thee pluck it out and cast it from thee, for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into (*gehenna*) hell; and if thy right hand offend thee cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body be cast into (*gehenna*) hell." Math. 5: 29, 30. Mark 9: 43, 45.

How can you harmonize this passage with your sense of the word *gehenna*? Can you understand how a person was liable to be burnt in the valley of Hinnon, for having an offending eye or hand? Christ is here inveighing against the lascivious look; sin in the heart. The Jews had no civil laws against such sins.

Look at another passage. "Woe unto you Scribes, Pharisees, and hypocrites, for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of (*gehenna*) hell than yourselves." Math. 23: —15.

The Jewish proselytes were pagans (mostly resident in hea-

then lands,) converted to Judaism. When one was made, according to your definition, he was two-fold more a child of the fire kept burning in the valley of Hinnon for the execution of criminals, than the Pharisees; that is, their proselytes deserved to be burnt alive twice! What an exposition! Besides, according to your definition of the word, the Scribes and Pharisees were not children of this fire at all. They were the dominant party among the Jews, and hence the administration of public justice, (so far as the Romans left them any civil power,) was in their own hands. Would they burn themselves?—Take another passage.

“Ye serpents, ye generation of vipers, how can ye escape the damnation of (*gehenna*) hell.” Math. 23: 33.

How will your definition of the word bear here? According to Universalism, Christ asks the Scribes and Pharisees, the ruling party among the Jews, how they can escape being punished by themselves—burnt as criminals in the Valley of Hinnon!! A grave question truly!

But some of your authors tell us that Christ sometimes used the word *gehenna* figuratively to denote the misery which was coming upon the unbelieving Jews, at the destruction of the holy city and national polity. To this I object,

(1.) It implicates the honesty of Christ as a religious teacher. Publick speakers who mean to deal honestly with their hearers and wish to be understood, use words in their common acceptation. Well now, there is no evidence, as you well know, that either before, at the time, or since the days of Christ, the Jews used the word *gehenna* to denote the destruction of Jerusalem. If Christ used it in this new and unheard-of sense, he deceived his hearers; yea, moreover he must have *intentionally deceived them*; for he gave them no notice that he was about to employ this word in a new and extraordinary sense. Are you willing to prefer this charge against the blessed Saviour?

(2.) The most of those whom he warned of the danger of suffering in *gehenna*, were dead, and according to Universalism, were in heaven long, long before the destruction of Jerusalem. They escaped the damnation of *gehenna*.

(3.) There is not a particle of evidence that any Jew was burnt in the valley of Hinnon at the destruction of Jerusalem.

(4.) I understand Christ to employ the word *gehenna* to represent the sufferings of the wicked in the future world, because this was the sense in which the word was used by the Jews of that day and of subsequent ages. Christ did not coin

the word. He found it in use with a particular sense attached to it. As an honest speaker, he used it in its common acceptation. But you will ask, how we know that the Jews used this word to denote future punishment? I answer. Their ancient writings have come down to us. There are ancient works, written by learned Jewish Rabbins, containing paraphrases, translations and commentaries of the Jewish Scriptures. These works are called *Targums* and *Talmuds*. I appeal to these works for the sense which the Jews attached to the word *gehenna*. There are copies of these works in the great library at Cambridge University. Andrew P. Peabody, now pastor of a church in Portsmouth, N. H., was a few years since a tutor in Hebrew, in this institution. He spent a considerable time in examining these Jewish writings, in order to ascertain the sense in which the Jews used the word *gehenna*. I will now call your attention to a few examples as they have been presented to the public by Mr. Peabody in the writings of the late Barnard Whitman.

Take an extract from the Targum of Jonathan supposed to have been written by a learned Jew, who lived twenty or thirty years before the birth of Christ. I appeal to the writings of these learned Jews, not as authority for any doctrine of Christianity, but simply to ascertain the import of a word.

“The wicked are to be judged that they may be delivered to eternal burnings in *gehenna*.” “Like embers in the fire of *gehenna* which God created the second day of the creation of the world.” “Thou shalt see them descending into the earth to *gehenna*.” Here you see at once, that the word *gehenna* is used by this writer to represent the punishment of the wicked in the world to come. His language will bear no other construction.

Take a few extracts from Pierche Eliezer, a work said to have been written by Eliezer, whose wife is supposed to have been great-grand daughter to Simeon, who took the infant Jesus in his arms. “He flourished about the time Jerusalem was destroyed.” The following are his sayings. “On account of the Sabbath, Adam was delivered from the condemnation of *gehenna*.” “Whosoever confesses his transgressions and forsakes them is delivered from the condemnation of *gehenna*.” “All angels and seraphim shall not deliver the wicked from the condemnation of *gehenna*.” Here you clearly see that the word is used in the sense of future punishment.

Once more. I will give you an extract from a work written by Rabbi Hoschiakia, who flourished about the year 90.—

"Hereafter Abraham will set at the gates of gehenna and will suffer no circumcised Israelite to descend thither, but what will he do to those who have sinned beyond measure? He will restore to them their foreskin, and they will descend into gehenna." "Before paradise gehenna was created."

Look at a few extracts from the Talmuds. "For those who observe the law, paradise is prepared, but for transgressors, gehenna." "While you apply yourselves with the greatest labor to the study of the law, and yet neglect to fulfil it, you will become heirs of gehenna at your death, while you have enjoyed no pleasures in this life." "Heretics,, traitors, apostates, epicureans, those who deny the law and those who deny the resurrection, and those who separate themselves from the congregation, and those who cause terror among the dwellers upon earth, and those who have sinned and caused many to sin, as Jeroboam the son of Nebat, and his companions,—these all descend into gehenna and are punished therein."

From these quotations you learn the sense in which the Jews of our Savior's time and since that period used the word *gehenna*. They used it to represent a state of suffering in the eternal world. Christ must have used it in the same sense, or he deceived his hearers. Take which horn of the dilemma you please. To this understanding of this word you will perhaps object,

(1) That *gehenna* occurs only twelve times in the New Testament, eleven times by Christ, and once by James. But what does this prove? Not that a doctrine cannot be true because one word which has reference to it, occurs but a few times. The doctrine of future punishment is expressed or implied as often as any other doctrine of the Bible, and in a rich variety of phraseology.

(2) You tell us that Paul and Peter never used the word *gehenna*, and ask how this can be accounted for on the supposition that this word denoted future punishment. I answer. It was a Jewish word, probably understood only by the Jews.—Paul and Peter addressed those who spoke the Greek language, and to whom, at that time, the Jewish word *gehenna*, would have been unmeaning. They were practical, common sense men, and as such they would not employ words that their hearers or readers could not understand. Christ, on the contrary, preached in Judea, where the word was in use and well understood, and hence he frequently used it. This is just as we might expect to find the case. It is all natural and easily understood. If there were no way of expressing our faith in a

udgment to come without employing the word *gehenna*, then we might expect to find this word in every instance where the retributions of eternity are alluded to ; but this is far from being the case. How many times have you heard persons of evangelical sentiments express their belief in a coming judgment without using the word *hell*? Did you infer that they did not believe the doctrine because they did not use the word *hell*? By no means.

As to the word *tartarus*, rendered *hell*, it occurs but once in the Bible. It is a word with which the Jews seem not to have been familiar. It was employed by the Greek poets and orators to denote the infernal world, or the place or state in which wicked angels and men were to suffer the consequences of sin. Peter, in addressing those who "were scattered abroad," where this word was known and used, makes use of it to describe the present condition of fallen angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2: 4.

Grove, a Greek Lexicographer, defines the word thus:—"Tartarus, the infernal regions, hell of the poets, a dark place, prison, dungeon, jail, the bottomless pit, hell." The sense which the Greeks attached to it may be learned from the manner in which it is employed by Homer. Hear him.

"Oh! far! oh far from steep Olympus thrown,
Low in the deep *Tartarian* gulf shall groan,
That gulf, with iron gates and brazen ground,
As deep beneath the infernal centre hurled
As from the centre to the etherial world.
No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,
But murky *Tartarus* extends around."

Had I room I might extend my quotations ; but it is unnecessary. No intelligent, honest man will deny that the word *tartarus* was employed by the Greeks in the apostolic age to denote a place or state of future sufferings. Peter must have been understood then by his readers, as teaching the doctrine of punishment in the eternal world for apostate intelligencies. Universalists understand the word angels as employed by Peter to refer to *man*, and not to angels in the ordinary acceptance of that word. If this should be admitted, it would make the testimony of Peter still stronger against you. The import of *hades* will be considered hereafter. Yours as ever.

LETTER XX.

My Dear Sir —:

I cannot adopt your religious views, because our Saviour has taught the doctrine of future retributuion, so distinctly, in the parable of the rich man and Lazarus. "There was a certain rich man, which was clothed in purple and fine linen and sared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16; 19—31.

Now our Saviour has been understood by all learned and good men, of every age of the church, to teach here, in the clearest and most emphatic manner, that the righteous are rewarded and the wicked punished after death; and this you will not deny, is the natural, common sense interpretation.— But Universalists affect to believe that this is not the true interpretation. What then, let me ask, is the true sense and import of this parable? I appeal to Hosea Ballou, your oldest and most popular preacher, for an answer. He has given an interpretation, which with some trifling modifications, is gen-

erally adopted by your preachers and authors. According to his exposition the parable of the Rich Man and Lazarus was designed to teach and illustrate the taking away of religious truth and privileges from the Jews, and giving them to the Gentiles. He tells us that "the Rich Man is the Jewish High Priest," that "his riches consisted in the righteousness of the law,"—that the beggar represents the Gentiles,—that the table of the Rich Man, from which he desired to be fed, is none other than the table of stone, on which the oracles of God were written,"—that the crumbs which the beggar desired, and which the rich man was unwilling to give, denote religious instruction,—that the dogs which came and licked the sores of the beggar, were the heathen philosophers, such as Socrates, and Plato, who endeavored to cure the moral infirmities of their disciples by their philosophy,—that the beggar's death represents the death of the Gentile world to idolatry; and that after this death to idolatry, they were carried by the angels—(Apostles)—to Abraham's bosom, that is, they are converted to the faith of Abraham;—the death of the rich man, Mr. Ballou informs us represents the "close of the dispensation of which the high priest was minister, and that his burial denotes "his being closed up in the earthly character and nature." This is incomprehensible to me, but no matter. Lifting up his eyes in hell, represents the high priest feeling conviction of the condemning power of the law; seeing Abraham afar off and Lazarus in his bosom, indicates the fulfilment of those words of our Saviour,—“Ye shall then come from the east and from the west; from the north and south” &c. Lazarus being willing to go to this Rich Man, implies a Missionary spirit among the converted Gentiles with regard to the Jews; and the GREAT GULPH an indisposition on the part of the Almighty to have this spirit gratified,—the father of the high priest was Moses, his father's house, the dispensation of the law, his five brethren that part of the house of Israel, represented by the five foolish virgins. See Ballou on the Parables. p. p. 252—256.

Now to this miserable tissue of nonsense and folly, I reply,

1. This explanation is forced and unnatural; it is evidently *invented* to get rid of a difficulty, and sustain a dogma. It could not have suggested itself to those who heard the adorable Redeemer. If it be then, the true interpretation Jesus must have designedly bewildered and deceived the minds of his hearers.

2. The Universalist exposition of this parable violates acknowledged principles of sound biblical interpretation. It is an acknowledged rule of parabolic interpretation, that every parable is designed to inculcate and illustrate some one essential truth. For example;—the parable of the good Samaritan was designed to illustrate the doctrine and duty of universal benevolence. The parable of the Prodigal son was designed to illustrate the mercy of God toward penitent sinners. Well now, your interpretation violates this rule. If the Saviour designed to teach and illustrate the giving of the gospel to the Gentiles, so far as his hearers were concerned, yea, moreover in relation to the many hundreds of thousands of his saints in subsequent ages, he evidently made a dreadful failure. It does not appear that a single individual of all our race from the days of Christ till 1818, ever imagined that Christ intended any such idea by this parable. If your doctrine is the truth of God then, in this instance at least, Jesus was so unfortunate as to darken counsel by words, and universally deceive his followers for eighteen hundred years.

Again. It is an acknowledged principle in the interpretation of parables, that the sentiment which the parable was designed to illustrate, is mainly to be learned from the circumstances in which it was spoken, the preceding or following context. By looking at almost any parable, you will see the propriety of this rule. Take the parable of the publican and Pharisee. Why was this parable uttered? Because there were certain persons present, who trusted in themselves that they were righteous and despised others. Why did Christ deliver the parable of the good Samaritan? Because the young ruler asked, "*Who is my neighbor?*" The parable was the answer to this question. Go through the New Testament and you will see that this rule is applicable to all the parables. Now your exposition of the parable of the Rich man and Lazarus, is a violation of this rule of sound criticism. Neither in the preceding or the following context, does Christ say one word about taking the gospel from the Jews and giving it to the Gentiles, nothing about the Jewish High Priest's being rich in the "righteousness which is of the law,"—nothing about the spiritual poverty and moral infirmities of the Gentiles, which their philosophers labored in vain, as *dogs*, to heal. On the contrary, Christ was discoursing on the subject of the wickedness of those who served Mammon, the god of riches. He told the Jews present, that they could not serve God and Mammon. "The Pharisees also, who were covetous, heard all these things, and derided

him." Luke 16: 14, 15. As Christ proceeded to rebuke the Pharisees for their worldliness and self-righteousness, he perceived that they were *deriding him* for his remark, that they could not serve God and Mammon; he stopped short and proceeded immediately to illustrate the subject by the parable of the rich man and Lazarus.—How natural! How easy!—But your interpretation is stiff, unnatural, far-fetched, violates important rules of biblical interpretation, and is evidently *invented* to sustain a system; it should therefore be rejected.

3. Many positions assumed in the Universalist interpretation, as *facts*, are *not facts*. It is not true that the Jewish high priests were rich; they were generally poor. It is not true that the Gentile world (your beggar) ever manifested any desire to be fed from the two tables of the law. They were prejudiced against the Jews and their religion, and continue so till this day. It is not true that the word rendered *table* in this parable and that rendered *table* in those passages which refer to stones containing the law, are the same. They are different words in the original, and have a different import. It is not true that the Jewish high priest, or that the Jewish nation, as a people, were ever unwilling to feed the Gentiles (your beggar) with crumbs of instruction from their moral or ceremonial law. On the contrary, they have always manifested a desire to have the Gentiles converted to the faith of Abraham. So warm was their zeal, in this matter, that our Savior testifies, that in his day, they "compassed sea and land to make one proselyte." It is not true that the Gentiles (the beggar) have ever died to idolatry, and by the angels (apostles) been carried into Abraham's bosom—the Christian Church. No.—The Gentile world now, as in the days of Christ and his Apostles, lies in wickedness. Six hundred millions of Gentiles, a vast majority of the whole, are idolaters still. The beggar then, upon the whole, is not yet dead. In fact there is so much taken for granted, which is contrary to fact, in this explanation, and so much that is *forced*, far-fetched, nonsensical and absurd, that I confess myself amazed, that any man of common honesty and common sense, can be found, who will receive it.

4. I object to the attempt of Universalist expositors to explain away this parable, because if we should admit their position and grant them all that they have asked, still it would teach the doctrine of a future retribution. This I will endeavor to make plain. Bear in mind then this important rule in parabolic interpretation, and it is a rule without exception, viz:
¶ Parables are founded on facts and not on fiction. Du-

ring our Savior's ministry he delivered between thirty and forty parables. These parables, every one of them, as you may ascertain by examination, are *founded on facts and not on fiction*. To illustrate. The parable of the Sower was designed to illustrate the reception which the gospel would receive in the world. "Behold a sower went forth to sow; and when he sowed, some seeds fell by the way-side and the fowls came and devoured them up," &c. Now, this parable is drawn from *fact*—not *fiction*. The facts upon which it is founded are (1.) That there are persons who are sowers. (2.) That there is an article which they use called *seed*. (3.) That there are different kinds of ground—such as good ground, stony ground, thorny ground. (4.) That there are such creatures as *fowls*, that sometimes pick up seed. (5.) That there is such a thing as a burning sun, which sometimes scorches the tender blade.—These are *facts* upon which the parable is founded. If men never acted as sowers, if there were no seed to be cast into the earth—if there were no fowls—no stony ground, no burning sun, the parable would be unmeaning; it would be lame throughout. Take the parable of the Good Samaritan as a further illustration. Now, this parable is founded upon *reality*—*facts*—not *fiction*. If there were no such places as Jerusalem and Jericho—no robbers—no Samaritans, no priests—no Levites, no wine or oil—no beast—no inn;—then the story would cease to be a parable, and should be regarded as an unmeaning jumble of words. So with the parable of the Rich Man and Lazarus. Now if we should admit that the Saviour intended to illustrate the giving the Gospel to the Gentiles etc. — what follows? Why, that the parable, like all other parables of Jesus, is founded upon acknowledged *facts and not fiction*.—The Savior here recognizes the following among other things as matters of fact, whatever sentiment he might have intended to illustrate in the parables as its scope and design. 1. That there are such men as rich men. 2. That they sometimes fare sumptuously and wear gorgeous robes. 3. There are such men as beggars. 4. That there are such animals as *dogs*. 5. That there is such a thing as death. 6. That there are such beings as angels. 7. That there is such a state or place as *hades*, —i. e. *state of the dead*. 8. That *hades* is a place or state where the souls of the departed may be miserable; "*He lifted up his eyes in hell (in hades) being in torments.*" 9. That there is such a state or place in the spiritual world as was called by the Jews in the days of Christ, *Abraham's bosom*, etc. These are all matters of fact, or the parable, unlike all other parables

of Christ, is drawn from *fiction*. If there were no rich men—if there were no beggars, if there were no dogs—if there is no such thing as death,—if there are no torments for the ungodly in *hades*; then Jesus founded one parable upon *fiction*, and not upon *fact*; and as he gave his hearers no intimation of this, he must have wilfully deceived them. Can you get rid of these things? I think not.

Your preachers and authors deceive their readers and hearers by their interpretation of the Greek word *hades* rendered *hell* in this passage and some other parts of the New Testament. Taking advantage of their ignorance, they are made first to believe that evangelical christians depend upon this word, as denoting exclusively a place or state of punishment; and then proceed to quote passages where it is rendered *pit* or *grave*; and thus prove that it does not mean a place of punishment. Now, you cannot but know that no intelligent theologian of any denomination depends upon the word *hades*, abstractly considered, to prove the doctrine of future punishment. The proper, scriptural meaning of the word *hades*, is not *hell*, in our sense of the word, nor the *grave*, but "*the state of the dead*." This word was used to denote in the days of Christ, the state of the dead anterior to the resurrection, a state of consciousness, in which the wicked were miserable (as they must ever be in any part of the moral universe) and the righteous were happy.—The true import of this word as then used and understood may be learned from Josephus. He was contemporary with the Apostles. He has written an essay upon *hades*, in which he has given us the sense which the Jews attached to this word when our Savior was on earth. Hear him. I appeal to his writings merely to ascertain the sense of this word.

"Now as to Hades, wherein the souls of the righteous and unrighteous are detained; it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterraneous region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them who distribute to them temporary punishments agreeable to every one's behaviour and manners.

In this region there is a certain place set apart, as a lake of unquenchable fire whereinto we suppose no one hath hitherto been cast, but it is prepared for a day afore-determined by God—to which one righteous sentence shall deservedly be passed up.

on all men; when the unjust, and those that have been disobedient to God, and have given honour to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined.

For there is one descent in this region, at whose gate we believe there stands an archangel with a host; which gate, when those pass through that are conducted down by the angels appointed over souls, they do not go the same way, but the just are guided to the *right hand*, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil; no burning heat, no piercing cold; nor are any briars there; but the countenance of the fathers and of the just which they see always, smiles upon them while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them, and threaten them with their terrible looks, and to thrust them still downwards. Now these angels that are set over these souls drag them into the neighborhood of hell itself; who when they are hard by it continually hear the noise of it, and do not stand clear of the hot vapour itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; not only so, but where they see the place (or choir) of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them, insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.

This is the discourse concerning Hades wherein the souls of

all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks seeing to be dissolved, do not believe (their resurrection.)

For all men, the just and as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgment, and he, in order to fulfill the will of his Father shall come as judge whom we call Christ. For Minos and Rhadamanthus are not the judges as you Greeks do suppose, but he whom God and the Father hath glorified, CONCERNING WHOM WE HAVE ELSEWHERE GIVEN A MORE PARTICULAR ACCOUNT, FOR THE SAKE OF THOSE WHO SEEK AFTER TRUTH. This person, exercising the righteous judgment of the Father towards all men, hath prepared a just sentence for every one, according to his works; at whose judgment-seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say JUST IS THY JUDGMENT; the rejoinder to which will bring a just sentence upon both parties, by giving justly to those who have done well, an everlasting fruition, but allotting to the lovers of wicked works eternal punishment. To these belong the unquenchable fire, and a certain fiery worm never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief: neither will sleep give ease to these men, nor will the night afford them comfort; death will not free them from their punishment, nor the interceding prayers of their kindred profit them; for the just are no longer seen by them, nor are they thought worthy of remembrance."

Here we learn from the best authority,

1. That *hades* among the Jews, in the days of Christ, denoted the state of the dead, in which the souls of the righteous were happy and the wicked miserable. 2. That "Abraham's bosom" was a phrase by which the Jews designated the happiness of the righteous in *hades*. 3. That "unquenchable fire," and "undying worm," were expressions used by the Jews in the days of Christ to represent the "eternal punishment" of the wicked in the world to come. Now, if Christ was an honest speaker and meant to be understood by his hearers, he must have used words in their ordinary acceptation. He must have used the word *hades* then to represent the state of the dead, the good and the bad, the happy and the miserable, anterior to the resurrection. So his hearers must have understood him. If

he did not mean this, he must have wilfully deceived his hearers. Can you deny this?

5. Once more. I cannot adopt your views of this parable, because they are supported by the most weak and wretched sophistry, such as men of sound judgment ought to be ashamed of. For example; we are told that the word "hades," denotes the state of the dead—not a place of punishment; ergo, there is no punishment in the future world. This is about as sound reasoning as it would be to say, the word Vermont means *Green Mountain*, not punishment; ergo, there is no punishment for criminals in Vermont. The word Salem denotes *peace*, not war and murder; ergo, Capt. White could not have been murdered, nor the Knapps hung, in Salem. The word Charlestown means the town of *Charles*; not a place of punishment; ergo, there can be no state prison in Charlestown. The word Fall River denotes a falling stream of water, not a manufacturing village; ergo, there can be no calico-mills or iron-works in Fall River. This is a specimen of Universalists' mode of reasoning, and by adopting it, you can reason heaven and hell, God and angels, your Bible and yourself, out of existence, as well as you can the future punishment of the wicked. Again. Mr. Whittemore reasons against applying the parable to the sufferings of the wicked in the spiritual world, because the Rich Man is represented as having eyes, hands, tongue, &c. To this I remark, that Universalists in this objection, place themselves with Atheists. Infidels ridicule the Bible because God, a pure spirit, is spoken of as having *hands, feet, eyes, ears*, etc. Do Universalists understand how a pure spirit can be spoken of as having a body and parts? if so, they need have no difficulty in understanding how the disembodied spirits of the Rich Man and Lazarus can be spoken of in the same way. Spiritual and eternal things are represented by sensible and material objects. Again. We are told that "it is not said that the Rich Man was very wicked, nor that the beggar was pious." Very well; if the rich and worldly, who are not cruel, oppressive and unjust, are left to agonize in torments "in the state of the dead," because found destitute of the requisite qualifications for the society and employment of the heavenly world, what must be the inevitable doom of those who are not only proud and rich, but who have amassed their wealth by defrauding the widow, and oppressing and robbing the fatherless? As to the character of the Rich Man, the picture our Savior has drawn of him is true to the life; it is a *fac simile* of those very men whom we may

find, any day, in the mansions of the rich. They are worldly, proud, haughty, selfish, live at ease, and despise the poor.—Not the worst of men, but totally unlike Jesus, and wholly unfit for the heavenly world. As to Lazarus, true, it is not said that he is pious, but this is clearly implied throughout, and he is represented as one of those humble, afflicted, unfortunate children of God, of whom the world is not worthy, whose treasure is in heaven and not on earth. In fine, after examining the most plausible attempt of which your system is capable, to explain away this most solemn and important parable of Christ, I confess myself surprised that any man can be found willing to risk his reputation for good sense, to say nothing of his eternal salvation, upon such thread-bare sophistry. Yours as ever.

LETTER XXI.

My Dear Sir:—

I find John 5: 28, 29, a serious difficulty in the way of believing in Universalism.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

This passage as it stands in the records of our faith, is plain, and its import too obvious to be misunderstood by any unsophisticated mind. No commentator or author of any note, to my knowledge, from the days of Christ till the rise of Modern Universalism, has attempted to deny that it clearly and necessarily teaches the doctrine of future retribution. But some of your most popular authors have attempted to explain it away. Look at the Universalist exposition, as given by one of your oldest and most profound divines. He says:

“It is evident that the time of the resurrection of the dead is not meant, but the hour or time of the destruction of Jerusalem. The Jewish nation, whom our Lord addressed, had long been in a state of moral and political death. They were not only dead, but buried in their lusts; or in the language of the prophet, were in their graves. A few of them, under our Lord’s ministry, had heard his voice, and were raised to moral or spiritual life during the time expressed in the phrase,

"*now is*," verse 25. But he says in the 23th, "the hour is coming in which all that are in their graves shall hear his voice and come forth." Come forth from what? They shall come forth from the state of inactivity to action, from this moral and political death." See the Universalist Magazine. Vol. 7. pp. 103, 107.

This is the proper construction of John 5: 23, 29, according to Universalism. This is the view which your preachers generally take of this passage. Let us look at it. Is it sound? Is it sound theology? Is it sound philosophy? I think not.—Now, this explanation needs to be explained a thousand fold more than the text itself. I object to the Universalist mode of explaining this passage away,

1. It is an unnatural, far-fetched construction; one that could not have suggested itself to the persons who heard our Lord, when he uttered the language of the text,—a construction, so unnatural as never to have suggested itself to the understanding of any of the many thousands of pious students of the Bible in former days.—It is a *forced construction* of the text, evidently *invented* and gotten up to sustain a system.—*Such* expositions are always *false*. They are never to be trusted, never to be taken.

2. The sense which your authors put upon the word *resurrection* here is deceptive and absurd. It is *deceptive*, because a great parade is made about the import of the Greek word *anastasis*, rendered resurrection. The hearer or reader who knows nothing about it himself, is told that it means "rising from obscurity to eminence, from inactivity to action." This is adapted to mislead, and leave the impression upon the mind of the reader, that the original word here employed is not the word which is commonly and properly used to denote the literal resurrection of the dead. Be it known unto you, and to all Universalists who have been misled and deceived by such miserable attempts at criticism, that *anastasis* is the very word employed by Christ and his Apostles to denote the literal resurrection of the dead. It is the word employed in Mat. 22: 23, 28, 31. Mark 12: 18, 23. Luke 14: 14, 20, 27, 35, 36.

The sense which the Universalists put upon the word resurrection in this text is *absurd* also. You apply the text to the famous destruction of Jerusalem, and tell us that the resurrection then and there experienced, was a "moral and political resurrection,"—that "the Jewish nation had long been in a state of moral and political death." Very well. Now, how will this hang together? We will see. What is a moral resur-

rection? Why, it is obviously, being raised from a death in sin, to a life of holiness. There is no chance for dispute here. Well, now, did the Jewish nation experience such a resurrection at the time of the destruction of Jerusalem? Look at it. Think it over. Did the Jewish nation, or any considerable portion of them, experience a happy change in their moral characters? Were they then raised by the Roman army that destroyed their city and temple? or by the gospel, or by any other means, from a life of sin to a life of holiness? With the history of that bloody siege before you, you dare not answer in the affirmative. So far were the Jews from experiencing any moral resurrection, properly so called, at the destruction of Jerusalem, that, according to Josephus, their moral blindness and infatuation were amazing in the highest degree.—They seemed to have been lost to all moral sensibility, and madly plunged into their *graves*, instead of coming forth from them to a moral resurrection.

But you may say to this, that a moral resurrection took place at the destruction of Jerusalem, so far as the Christians were concerned. I reply, (1.) The resurrection spoken of in the text is not thus limited. It is applicable to ALL. "*All that are in their graves shall hear his voice,*" &c. The living saints, at the time Jerusalem was destroyed, were not as a matter of fact, "in their graves." Their bodies were not there. Their souls were not there. They were not morally, nor physically in their graves. Hence they could have had no part in your moral resurrection at the destruction of Jerusalem. (3.) The Christians of Jerusalem, who, according to the testimony of one historian who wrote three hundred years after that event, fled to the mountains of Palla, had all of them experienced your "*moral resurrection*" before the Roman army arrived and commenced the work of human butchery. They experienced their "*moral resurrection*" when they "*passed from death unto life,*" when they "*were raised up and made to sit in heavenly places in Christ Jesus.*"

But you say the resurrection was also *political*—that "the Jewish nation had long been in moral and political death."—Very well. Will this bear examination? We will see.—What then, is a "*political resurrection*?" Why, the very opposite of political death. Mr. Balfour tells us that the Jewish nation had long been in a "*political death*," by which he obviously means that the political independence and prosperity of the nation were gone, and that the administration of the government had become oppressive and corrupt. This is a political

death. A political resurrection is the very opposite of this.—That is, a political resurrection among the Jews, would have restored them to their former independence and prosperity, such as they enjoyed in the days of Solomon. You say this political resurrection took place at the destruction of Jerusalem, the very time and place when the last blow was inflicted upon a bleeding and dying nation! What absurdity! What a contradiction! The destruction of Jerusalem might with some propriety be called a “political death,” but to call it a “political resurrection,” shocks all common sense.

3. I object to the Universalist exposition of John 5: 28, 29, again, because the Greek word *mnemeiois*, here rendered *graves*, literally denotes tombs or sepulchres. It is a word nowhere used in the scriptures in any other sense. Is it not then unreasonable, a manifest perversion of the Word of God, to give it a new and unheard-of sense in this text?

4. Your exposition contradicts the positive statement of Christ, as to matter of *fact*. He says at the time of the resurrection referred to, *all* shall hear his voice and come forth. But you contradict this, and say that it does not refer to all men, but only to the Jews. You limit the language of Christ still more than this, and make ALL mean only those Jews, who were involved in the calamitous events connected with the destruction of Jerusalem. It is amazing to see in how many instances the Universalists are under the necessity of limiting scriptural expressions of universal import, such as, “Every one,” “all nations,” “all,” &c., in order to sustain their system. In this way, while you are bolstering up your system at one end, you are digging it down at the other.

5. I object to your exposition again, because it represents our Savior as speaking in a manner altogether impertinent to the occasion. Look at the preceding context. You do not there see a word about the destruction of Jerusalem. This was not the subject upon which our Blessed Lord was conversing. His discourse was introduced by the miracle at the pool of Bethesda. This led Christ to speak of his miraculous power, and the use he would make of it. He would give moral and physical life to whom he pleased,—he had all judgment committed to his hands, &c. Observing their amazement at these declarations of his power and authority, he exclaimed,—“Marvel not at this,”—do not be amazed at this, for the hour is coming in the which all that are in the graves (sepulchres) shall hear his voice, &c. Now this is all natural and easy;—but had Christ gone on to speak of the destruction of Jerusa-

lem, in a strain of the most ambiguous, figurative language, in order to illustrate the manner in which his miraculous power would be employed, it must be obvious to every unbiased mind, that his hearers must have misunderstood him,—that his reference could have been no illustration, inasmuch as Jerusalem was destroyed by the military power of the Roman legions, and not by the miraculous power of Christ. Besides, an allusion to the destruction of Jerusalem under the circumstances in which our Savior was then speaking, must be regarded as an awkward, impertinent, and to the hearers, an unmeaning digression.

6. I cannot adopt your exposition, in fine, because it makes my Blessed Lord utter nonsense and falsehood. Let us so paraphrase the passage as to make it read according to Universalism, and you will then readily see its falsehood and absurdity.

“Marvel not at this, for the hour is coming, at the destruction of Jerusalem, in the which all, [i. e. a part] that are in the graves of moral and political death, shall hear his voice, which he shall utter thro’ the operations of the Roman army, and shall come forth out of their graves of moral and political death; they that have done good (in their graves of sin and political corruption,) to the resurrection of life, (the same life they had always enjoyed while doing good in their graves of sin;) and they that have done evil, in their “graves of moral and political death,” to the resurrection of damnation,—that is, to that punishment of sin, which they had always experienced, day by day as they passed along in life!!!”

This is the true construction of John 5: 28, 29, according to Messrs. H. Ballou and W. Balfour, two of your most eloquent and popular preachers. Did Jesus of Nazareth ever utter such nonsense? No—never. It is scarcely less than blasphemy to charge him with it. Look at the confusion founded, which it makes of the whole passage. Its absurdity and nonsense consist in the following particulars. [1.] It makes Christ say *all*, when he meant only a part, yea, only a small part even, of the Jewish nation. [2.] It represents the Savior as speaking of that event in Jewish history, which of all other events in that history, was the deepest plunge into the abyss of moral and political death, as in fact a “moral and political resurrection.” [3.] It represents Christ as promising a reward to those Jews, who had done good *while in their sins*,—being in their graves, “*inactive*.” Did the wicked Jews do good in their sins? If so, how they could have done good in sin, and at the same

time have remained "*inactive*," is a mystery to me. [4.] The passage is made to contradict your whole system, by representing the punishment of sin as deferred to a future day. The wicked Jews did not receive all the punishment of their sins as they passed along. Judgment lingered, and damnation slumbered, till the destruction of Jerusalem. This is an incongruity in the explanation, not easily explained, to say nothing of the intimation which it gives, that those Jews who fell asleep before Titus arrived with his invincible legions, under the triple walls of the Holy City, escaped their "*resurrection of damnation*," which they equally deserved with their brethren, and mounted aloft to the paradise of God.

But we are told by your authors, that "the resurrection of life," to which some came forth at the destruction of Jerusalem, represents the peculiar blessings, which were enjoyed by the Christians, who fled from the devoted city to the mountains of Palla, and were safe. To this I answer; (1.) It is not certain that many of the Christians of Jerusalem, at its destruction, were not involved in the common temporal ruin of their Jewish brethren.—The statement that they all fled from the city, depends upon the testimony of only one ecclesiastical historian, who lived 300 years subsequent to the event, and is probably given by him on no better authority than tradition.—(2.) Temporal rewards or blessings are not spoken of anywhere in the New Testament as "*life*"—"eternal life," "resurrection of life." (3.) The Christians at Jerusalem, if they all fled from the city, must have left behind them their unconverted relations and their property. These must have been devoted to destruction. This must have been a most heart rending trial to their benevolent souls; and their retreat from home, kindred, property, and friends, into the mountains, to suffer privation, poverty, and in the end, bitter persecution, must have been anything but the "*resurrection of life*." I ask you, Sir, would you not shrink with horror from the thought of being rewarded with such a "resurrection of life?" If this is a "resurrection of life," I think you and I would prefer the "resurrection of damnation."

Thus I find the attempts of your greatest men at explaining away this solemn text, an utter, perhaps I might say "*a splendid failure*." The Universalist explanation confounds itself, conflicts with historical facts, and makes the Dear Savior utter the most unmeaning nonsense.

Yours as ever.

LETTER XXII.

My Dear Sir :—

The parable of the tares and wheat, is a serious obstacle in the way of my adopting Universalian sentiments. It reads thus: "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13: 24—30.

This parable I regard as clearly teaching the probationary nature of time, and the reality of a judgment to come. But this natural and obvious view of the passage, you object to, and refer me to standard authors among Universalists, for the true scriptural sense of this portion of our Lord's preaching. I will now examine the commonly received exposition of Universalists. Messrs. T. Whittemore and H. Ballou, shall be our guides.—They differ a little between themselves, but in the main they agree. Let me then ask,

1. What is meant by the field? Mr. Whittemore answers: "Here the word *world* is a translation of the Greek word *kosmos*, which usually signifies the material universe. The world, therefore, is to be understood in its usual sense in the instance before us." Whittemore on Parables, p. 96. Now remember the field in which the wheat and tares were sown, is "*the material Universe.*" A large field truly.

2. What is denoted by the *tares*? Mr. Ballou shall answer: He tells us that the wheat represents sound doctrine, that is, Universalism, and the tares, false doctrine, that is, the doctrine of future and endless punishment. Hear him.

"Nor are tares of a very different character from false doctrines, which make many appearances like the truth as tares do like wheat, when in the blade." Again, "That it was the

will of the Savior that false doctrines should be imbibed, [monstrous!] until their fruits should come to maturity, is shown, in that he saith, 'let both grow together till harvest.'" Ballou's Notes on the Parables, pp. 72, 68.

A popular preacher of your denomination, a few months since, in preaching from this parable, addressed his audience thus:

"My hearers, do you not sometimes feel a desire in your hearts, that all men may be holy and happy in the world to come? Yes. Well, *this is the wheat*. On the contrary, do you not at times feel to shudder at the thought that you may be separated from your kindred and friends in eternity, and that any of them should sink in endless torments? Yes. Well, *this is the tares*."

That is, according to Mr. Ballou and Universalist authors in general, pure, bona fide Universalism is the wheat; and the doctrine of future punishment, is the tares. Remember this.

3. The harvest, or end of the world, what does this denote? Mr. Whittemore shall answer:

"It never should be forgotten that the end of the world, at which the harvest was to take place, was not the end of *kosmos*, the world said to be the field; but the end of *aion*, the age, and unquestionably referred to the conclusion of the Jewish state," i. e. destruction of Jerusalem. See Notes on parables, p. 101.

4. Our Savior in his exposition of this parable, says, "at the end of the world," at the time of harvest, "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity." Who are these *angels* that the Son of Man employs as reapers? Mr. Whittemore will tell us.

"It is certainly meant that the Roman armies were the messengers [angels] which God sent to destroy his rebellious people, the Jews." p. 103. Remember then, the angels of Christ, were the *Roman armies*. They were the *reapers* of the field, "the material universe."

5. Our Savior says, in his explanation, that "then"—(that is, at the end of the world,) "the righteous shall shine forth as the Sun in the kingdom of their Father." What does this denote, according to the new light shed upon the Scriptures by Modern Universalism? Mr. Whittemore will answer.

"Their persecutors, the Jews being destroyed [at the destruction of Jerusalem,] and persecutions on every hand being *abated and softened*, they would experience comparative earth-

ly felicity, and have an enlarged enjoyment of gospel peace and life. Separated from the hypocrites, the Church would be pure."!!! p. 104.

We have now before us the Universalist exposition of the parable of tares and wheat. It is furnished by two of your most popular divines, fathers and oracles of the order. It is, unquestionably, the best exposition of which the system is capable. Is it sound? Will it stand the *test* of examination? Look it over. The field is "the material universe"—the wheat is sound doctrine, i. e., pure, unadulterated Universalism—the tares represent false doctrine, particularly the doctrine of future punishment—the harvest, or end of the world, was the destruction of Jerusalem, the angels were the Roman armies—the exaltation of the righteous, was the "earthly felicity" which Christians enjoyed at the destruction of Jerusalem. To all this I object,

1. It contradicts the exposition which the Savior himself has given of this parable. After the multitude were sent away, the disciples came to Christ with this request. "Declare unto us the parable of the tares of the field." Now if Christ meant to teach that at the destruction of Jerusalem, he would by the agency of those ungodly, mercenary, idolaters, the Roman soldiers, gather the doctrine of future punishment out of the "material universe," and leave nothing but the doctrine of Universalism, he would have undoubtedly expressed it in clear and emphatic language. Did he do so? Look at his explanation of his own parable.

"He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.—Who hath ears to hear, let him hear." Math. 13: 37—43.

Here we are taught by one that cannot lie, (1.) That the good seed, or wheat, when ready for harvest, is not Universalism, but "*the children of the kingdom*," called "*the righteous*" in verse 43. Here a figure of Rhetoric is used, called a *metonymy*, in which the cause is spoken of as the effect, or

the effect as the cause. The seed sown by Christ in person, or by the agency of any of his true ministers, is the truth; the crop, or result, is, "*the children of the kingdom.*" (2.) The tares in harvest, are not false doctrine; but "*the children of the wicked one,*" the natural product of false doctrine. False doctrine produces depraved hearts. Here the same figure is used as before. The wicked are frequently spoken of as the children of the Master whom they serve, or the principles they adopt. They are called the "*children of disobedience,*" "*children of their father, the devil.*" Now, in saying that the tares and wheat, not when sown as seed, but when reaped in as a harvest, are false and true doctrines, you contradict Christ, who says, "*The tares are THE CHILDREN OF THE WICKED ONE;*" "*The wheat, the children of the kingdom,*" *the righteous.*"

2. I object to your exposition again, *because it is absurd and nonsensical.* Look at it. Did Christ employ the Roman soldiers, a wicked and bloody set of men as ever lived—to purge his church and gather out of it all false doctrine? Did they, as a matter of fact, gather out the *tares*—the doctrine of future punishment, from the field—the "*material universe,*" and burn it up in fire? If so, then it follows that the Roman army which destroyed Jerusalem, a wicked crew of heathen monsters in human form, were the most successful preachers of Universalism, which the world has ever beheld. They reaped down and burnt up the doctrine of future punishment, not only under the walls of the holy city, but through "*the material universe.*" Nothing but pure Universalism, of course, *could have been left* throughout "*the material Universe.*"

It is surprising that some ancient historian has not chronicled this wondrous harvest time of the Roman army, when they so effectually, as the "*Mighty Angels*" of the Son of Man, cleansed, not only the sanctuary, but the "*material universe*" from false doctrine and wicked men. We should naturally suppose that Josephus, Philo, Tacitus or Suetonius, or some other historian of those days, would have noticed so extraordinary an event. But no. They have left us in the dark, both as it respects the *modus operandi* and the fact of this marvelous circumstance. Besides, if the *tares*—false doctrine—were gathered out of the field—"the material universe" and burnt up at the destruction of Jerusalem, is it not a little extraordinary, that the whole field—"the material universe" was so quickly covered over again with tares? For it is a matter of fact, which *you will not presume to deny*, that the doctrine of future retri-

bution, your *tares*, has been adopted, so far as we can learn from ecclesiastical and profane history, by the entire mass of Jews (the small sect of Sadducees excepted) and Christians, Pagans and Mahomedans, from the days of the Apostles down to the beginning of the present century. Where did these tares all come from? I think your reapers must have acted the part of eye-servants, and left large patches of the old crop standing; with which the "enemy" seeded over the whole field again.— Besides, it is a circumstance which I cannot account for, that the entire harvest or wheat, true doctrine—Universalism, gathered in by the angels, Roman army, should have been so soon lost and that for nearly eighteen-hundred years; for you are probably well aware of the fact, that the peculiar system of Universalism has not a single advocate in all antiquity. True, your authors tell us that Origen, Clement of Alexandria, and some other Christian fathers, were Universalists; but this is deception. These men believed in the doctrine of a judgment to come. They were Platonic philosophers, and their error consisted in blending the speculations of that vain philosophy in relation to the pre-existence and transmigration of souls, with Christianity.

3. It is not true that the end of the world took place at the destruction of Jerusalem. The word *aion*, world, here I admit, does not mean material world. The material world I have no reason to believe, will ever have an end. It denotes age or dispensation, *the gospel age, or dispensation*. The Jewish age, or dispensation closed long before the destruction of Jerusalem. It closed at the commencement of John's ministry, if Christ is to be believed: "The law and the prophets (the Jewish age) were until John, since that time the kingdom of God (gospel kingdom) is preached, and every man presseth into it." Luke 16: 16. When the end of the Jewish age is referred to by the New Testament writers, it is spoken of as having already arrived.

"Now once in the end of the world (Jewish age) hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 26. Now when did Christ appear to put away sin by the sacrifice of himself? Not at the destruction of Jerusalem, for he had appeared, been sacrificed, and re-ascended to glory, more than 30 years before that event arrived. He appeared first as the Messiah, on the banks of Jordan, where John was preaching and baptizing, when John said—"Behold the Lamb of God that taketh away the sin of the world." John 1: 27.

4. Mr. Whittemore's exposition as to what is meant by "the righteous shining forth in the kingdom of their father," will not stand the *test*; for (1.) It is not true that the Jews, the enemies and persecutors of the Christians, were destroyed at the destruction of Jerusalem. Multitudes of the Jews survived the destruction of their city and temple, nor does it appear from the page of history, that their calamities purged their hearts of prejudice against Christ or his followers. (2.) It is not true that Christians, in consequence of the destruction of Jerusalem by the Roman army, experienced any remarkable degree of "*earthly felicity*." On the contrary, the Christians in Judea were separated forever from their unconverted friends, driven out from their houses and homes; their property given to the flames, and they were obliged to take shelter in "the dens and caves of the earth." Is this "shining forth as the sun in the kingdom of their father?" Is this experiencing "*earthly felicity*?" It is such "*earthly felicity*," such "*shining forth in the kingdom*" as Mr. Whittemore would be unwilling to receive as his reward for well doing. Let a company of furious savages be let loose upon the city of Boston—and with sword and torch in hand, let them butcher the helpless, burn the city, Trumpet office and all, break up the Editor's family, and chase him into the mountains of Vermont—and he would be the last man who would call such a retreat—such a disaster, "*shining forth as the sun in the kingdom of his father*," or "*comparative earthly felicity*!!" (3.) Nor is it true that "the Church was separated from hypocrites and became pure," at the destruction of Jerusalem. No such fact can be proved from history. It is a fact *invented* to help out with this explanation.—On the contrary, the Church was more pure before, than after the destruction of Jerusalem. While the Apostles were alive, the Church was more pure in doctrine and discipline, than at any period since. As these holy men, one after another, passed away, men continued to rise in the Church, who "brought in damnable heresies."

5. I cannot adopt your exposition of this parable, because it requires me to violate an important rule of Biblical interpretation, viz:—*That every explanation of Scripture, should be regarded as false, which does not harmonize with well known facts, or with itself.*

Well, now your exposition of the parable of the tares and wheat, does not harmonize with well known facts;—well known historical facts are against it. It does not harmonize with itself; hence it must *be false*.

6. I cannot adopt your exposition because it is supported by sophistry and false application of scripture. 1 Cor. 3 : 12—15, is commonly brought forward to prove that the tares represent false doctrine, and not wicked men, and that while their false doctrines were burnt up at the destruction of Jerusalem, they themselves will be saved.

“Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble ; Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man’s work, of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. Cor. 3 : 12—15.

Now, if you will consult the preceding context, you will readily perceive that the Apostle is speaking here only of believers, those who have built their hopes upon Christ the right foundation. “For other foundation can no man lay than that which is laid, which is Jesus Christ ; now *if any man build on this foundation,*” &c. Now as all men do not build on this foundation, so the text affirms nothing as to their destination. Again. We are gravely asked, when we listen to a Universalist exposition of this parable, if tares can become wheat, or wheat tares. I answer yes.—Dr. Clark tells us that tares are a bastard, or degenerate wheat. Wheat then in Oriental Countries, sometimes degenerates and becomes tares, and by cultivation, like all degenerate plants, may be reclaimed. Tares, then among wheat, very fitly represent degenerate men, who may appear like and with the righteous, but are unlike them at heart. But if tares and wheat were never convertible, still there would be no impropriety in employing tares to represent the wicked in the final judgment. Sheep cannot be converted into goats, nor goats into sheep, and yet Christ likens the righteous to sheep and the wicked to goats. This you will admit. So the argument built upon the false premises, that wheat can never become tares, falls to the ground.


7. It is an outrage upon good sense, to call the Roman army, a class of human butchers, the *angels* of Christ. No where in the New Testament, are wicked men or devils spoken of as the angels of Christ.

8. The Roman army, did not at the destruction of Jerusalem, as a matter of fact, do either what Christ says is to be done at the harvest by his angels, or what Universalist expositors represent them as doing. They did not “gather out of

the kingdom of God all things that offend, nor them which do iniquity ;" nor did they gather out of the church, or out of the whole or any part of "the material universe" false doctrines. If Universalism be true, they gathered out of the earth, I will admit, some thousands of wicked Jews, and gave them a passport by the sword, to the world of the blessed.

9. I reject your exposition of the parable of the tares and wheat, because this parable was evidently designed to represent the same event with the parable of the drag-net which Christ delivered on the same occasion.

"Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth." Math. 13 : 47—50.

Here the *bad fish*, is evidently designed to represent the same thing as the *tares* ; their being separated from the good by the angels at the end of the gospel age, or world, cannot be said to represent the purging out of false doctrine, without giving the *lie* direct to the Son of God. "Angels shall come forth and sever  THE WICKED from among the just." Can language be more plain ?

In fine, I have carefully examined, your standard authors on this parable. I have frequently heard your preachers attempt to explain it away. I have also carefully examined the explanation which Christ has given of his own words as therein employed, and I find so much that is false in point of fact, absurd and contradictory in itself considered, in the Universalist exposition ; while in the exposition given by the Savior himself, I find so much that is natural, easy, and obvious to the common sense of mankind, that I hope you will not regard it as disrespectful to you, or fanatical in me, to wholly decline the adoption of your exposition, while I take that of the Son of God.

Yours as ever.

LETTER XXIII.

My Dear Sir:—

I have yet on hand, several important scriptural arguments in favor of the doctrine of future retribution; but as I intend to bring this correspondence to a close soon, I shall not have time, or space to notice them all, and those passages which I now bring forward can receive only a brief notice.

In this letter I will draw an argument in support of a judgment to come, 1. From 2. Cor. 5: 10. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

No honest man of common understanding will deny that this text appears to speak of a common judgment. This doctrine stands out, without explanation, as the truth generally does, upon the very face of the text. The text cannot be made to teach any other sentiment without *explanation*. The Universalists have a way of getting rid of the obvious common-sense meaning of this text. But what is that way?—Mr. Whittemore shall be our guide. He says,

"For we must all appear before the judgment seat," is a figurative expression, taken from courts of justice. It signifies that we must be judged by Christ's laws. At the destruction of the Jewish nation, there was a general judgment among the nations of the earth." Universalist Guide p. 187.

Here then we are again directed back to the destruction of Jerusalem for light. The destruction of Jerusalem is the Scape-Goat upon whose head the Universalists lay the sins of all nations. It is a key to every threatening, and a "grand catholicon," "a matchless sanative" for every fear. Mr. Whittemore makes an effort to sustain his perversion of this text by resorting to an old trick, which Universalist preachers are wont to practice upon the ignorance of their hearers, viz: find fault with and amend the translation. Hear him.

"There are four words in this verse, which are supplied by the translators. We will put down the passage with those four words inclosed in brackets, as follows, viz: "For we must all appear before the Judgment seat of Christ; that every one may receive the things [done] in [his] body, according to that he hath done, whether [it be] good or bad."

Now, to all this I reply,

(1.) The translation does not need mending. The words

supplied by the translators do not alter the sense of the original text, but only supply an ellipse, so as to express the sense of the original in the idiom of our language. Wakefield in his translation of this text found no place for your criticism. He translates the text as follows; "For we must all be presented before the judgment seat of Christ, that each may receive either good or evil, according to his deeds in the body."

(2.) Let the translation be so altered as to strike out the words supplied by the translators, and what then? Is the passage then more consistent with the notions of Universalists? Not at all. The text then teaches just what Christians generally believe in relation to the last judgment. The judgment day follows the resurrection. When we all appear then at the judgment seat of Christ, we shall receive in our *bodies*—our *resurrection bodies*, the things once done in the body, whether they be good or evil.

(3.) Again. If this judgment seat of Christ, before which we are all to appear, means that God would send the Roman army to destroy Jerusalem, as Mr. Whittemore would have us believe, then I ask, what becomes of that peculiar feature of Universalism, viz: that all men are fully rewarded and punished, day by day, as they pass along? It is annihilated. The Jews were not rewarded and punished it seems, by their consciences, as they committed their sins, but they were reserved for the destruction of Jerusalem, when and where they all appeared before the judgment seat of Christ. This is Universalism *vs.* Universalism.

(4.) I cannot admit the Universalist construction of this text, because it accuses the Apostle Paul of *gross falsehood*.—Hear him. What did he say? *We must all* appear before the judgment seat of Christ, that is, we must all appear at the destruction of Jerusalem!!! "We must ALL appear." Did the Apostle himself appear for one of the ALL? No. He was put to death in Rome, and had gone to heaven before Jerusalem was destroyed. Well, did any of the Christian Church in Corinth to whom the language of the text was originally addressed, appear before the judgment seat of the destruction of Jerusalem? No.—There is no evidence that a single member of that Grecian Church, separated from Judea as it was many hundreds of miles across the Mediterranean Sea, was at the destruction of Jerusalem, or that any member was any way involved in its calamities, directly or indirectly, except by the sympathies of a common humanity. The Christians at Corinth appeared at the destruction of Jerusalem, your judgment

seat of Christ, about in the same sense in which the Editor of the Trumpet, appeared at the judgment seat of Christ, at the battle of Waterloo. It could have been nothing more than an *imaginary appearing* in judgment, just such a judgment as the devil and wicked men love. Now how can you regard St. Paul as an honest man, if you believe he referred in 2 Cor. 5: 10, only to the destruction of Jerusalem? His language is general and universal. "WE must ALL appear."

(5.) It is not true as Mr Whittemore asserts, that "at the destruction of the Jewish nation, there was a general judgment among the nations of the earth." There is no historical testimony to this effect. It is like many other statements found in Universalist books, a *false fact invented* to sustain a dogma.

(6.) The preceding and following context, show conclusively that the Apostle is treating upon things which appertain to the spiritual and eternal world, when he says, "We must all appear before the judgment seat of Christ," &c. In the latter part of the preceding chapter, he tells his brethren at Corinth, that their present momentary "afflictions shall work for them a far more exceeding and eternal weight of glory," that they are to look not at the things of this world, which are seen and temporal, but to those that are "unseen and eternal." He gives as a reason for this, in the commencement of the 5th chapter, that our earthly house, or tabernacle is to be dissolved in death, and that we are to have "a house not made with hands eternal in the heavens." Here then, you see he is treating upon the things of eternity. Without turning the subject, he continues to remark upon what is to take place after our "earthly tabernacles are dissolved." After speaking of our groaning in this tabernacle,—(body) and our desires "to be clothed upon with a house which is from heaven," the Apostle expresses himself thus:

"Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith and not by sight,) we are confident, I say, and willing rather to be absent from the body and to be present with the Lord, wherefore we labor, that whether present [in the body] or absent, we may be accepted of him." Verses 6—9. Why does Paul labor that he may be accepted of the Lord, when he shall be absent from the body? Hear his answer:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his

body, according to that he hath done, whether it be good or bad." Verse 10.

How natural! How clear and logical the reasoning of the Apostle! But to make Paul labor to be accepted of the Lord when he shall be absent from his body, when at the same time, he knew that none would be rejected, is to charge the Apostle with a lack of common sense; and to make him labor to be accepted of the Lord when absent from his body, and then give as a reason for this, that Jerusalem was to be destroyed after his death, is to make him out one of the greatest of blockheads, that ever undertook to put two ideas together. If you would understand this text, lay aside your Universalist books, take your Bible in hand and read from 2 Cor. 4: 16, to 11 verse of the next chapter, and you cannot honestly mistake the sense of the text. It is as clear and emphatic as language can make it.

2. I will refer you to 1 Cor. 16: 22, as another proof-text, which plainly teaches the doctrine of future punishment. "If any man love not our Lord Jesus Christ, let him be Anathema Maranatha."

The phrase *Anathema Maranatha*, is composed of words, which are untranslated in our version. The word *anathema* signifies a *curse*. It is always used in this sense.—See Acts 23: 14, Rom. 9: 3. 1 Cor. 12: 3. Gal. 1: 8, 9. The word *Maranatha* is composed of two Syriac words, which signify, *the Lord cometh*. The text then literally translated would read—"If any man love not our Lord Jesus Christ, let him be accursed when the Lord cometh." Mr. Locke paraphrases the passage thus: "If any one be an enemy of the Lord Jesus Christ, let him be accursed, or devoted to destruction. The Lord cometh to execute vengeance on him." But what will Universalism do with this text? Why, we need not ask. The destruction of Jerusalem solves all mysteries, and makes crooked things to Universalism, all straight. Mr. Whittemore says:

"The coming of the Lord took place, as we have said, during the apostolic age. It was then that the curses and judgments denounced on the Jews, who loved not our Lord Jesus Christ, were executed on them." *Universalist Guide*. p. 186. To this attempt to refer 1 Cor. 16: 22, exclusively to the poor Jews, and the destruction of their holy city, I object,

(1.) The curse is to fall upon the heads of the enemies of

Christ, at his coming; but he did not come at the destruction of Jerusalem, as I hope to make plain in my closing letter.

(2.) The denunciation is general. It is not limited to Jew nor Gentile. "*If any man*"—that is, if any one of the race. You confine it to the Jews. This is a violation of the grammatical construction of the text.

(3.) All the Jewish enemies of our Lord Jesus, were not *cursed* at the destruction of Jerusalem. Eleven hundred thousand of them, at least, fell upon the sword of their enemies, leaped out of a Universalist hell, and ascended up to the paradise of God, in a moment, if your doctrine be true. These were not *cursed*. They were immediately and eternally *blessed*.

(4.) If Paul referred to the destruction of Jerusalem, why did he write this solemn warning to the Corinthians? They were not Jews. The destruction of Jerusalem would not affect them. Why did he not think to put this text into his epistle to the Hebrews, his Jewish brethren, who were the only persons really in danger? These things are mysterious to me.

3. I find a strong argument in favor of the doctrine of future retribution in 2 Thes. 1: 7—10.

"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

What will Universalists do with this text? Mr. Whittemore in his Guide refers it to the common receptacle of threatenings, viz.: *the destruction of Jerusalem*. See Guide. p. 189. But I object to this summary mode of disposing of this text,

(1.) The apostle takes care to assure his brethren in chap. 2: 2, 3, that the coming of Christ, of which he treats was not then at the door.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

(2.) No such coming as here described has ever yet taken place: I challenge all the Universalist expositors in the world, to produce one paragraph from any authentic history, going to show, that at the destruction of Jerusalem, Babylon, Tyre, Rome, Athens, Constantinople, or at the destruction of any other city or nation, any thing took place, at all answering the description, which Paul here gives of the coming of Christ.

(3.) The language of Paul is too general to be limited to the destruction of Jerusalem. The coming here spoken of is for a two-fold object. [1.] To punish them—(all them) that “know not God, and that obey not our Lord Jesus Christ.” Were the poor Jews the only persons who knew not God? Were they the only sinners, who obeyed not the gospel of our Lord Jesus Christ? [2.] To be glorified in his saints. But Christ was not glorified in his saints at the destruction of Jerusalem. There was but a small portion of the Christian Church in Judea and even these suffered great privations and distress in consequence of the war between the Jews and the Romans.

(4.) Neither Jews nor Christians resident at Thessalonica were seriously affected by the destruction of Jerusalem. They were in Greece. The war was in Judea, hundreds of miles off, across the sea.

(5.) Besides, if Paul wished to tell the Church at Thessalonica that Jerusalem was to be destroyed by a Roman army, and he could not express it any better than to use the language he employs in the text, he must have been a bungler in the use of language, and totally unfit for his office.

(4.) Again. Heb. 10: 28, 29, clearly teaches the doctrine of future retribution.

“He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

What will you do with this text? It is a serious difficulty in the way of adopting your sentiments. I have looked into the Guide to see whether this text also refers to the destruction of Jerusalem; but I find no reference to it. Mr. Whittemore in advertising his Guide, says in it, “*Every threatening is explained!*” This is what Universalists want. “**EVERY THREATENING EXPLAINED**” away. This bait has taken so well, that, as I am informed by one in the secrets of “the order,” Mr. Whittemore has already realized \$3,000.

profit, from his Guide. And yet "every threatening" is not explained. Heb. 10: 28, 29, is not noticed, and 2 Pet. 3: 7-10 is not explained. Another difficulty with Whittemore's Guide is, that what threatenings he has attempted to explain, will not stay explained. The moment the explanation is touched by the finger of sound criticism, like the fabled flowers of Sodom, it crumbles in atoms,—and the sacred text once more assumes its threatening aspect, and warns the wicked to prepare to meet God in the judgment.

Now look at the text. It threatens a sorer punishment than "death without mercy." "Death without mercy," is the severest temporal punishment. No punishment which can be inflicted in this world, can be any worse than "*death without mercy.*" But the Apostle appeals to the common sense of mankind, if he who hath trodden under foot the Son of God and counted the blood of the covenant an unholy thing, shall not be thought worthy of a *sorer* punishment than "death without mercy." What is that punishment?

I have several other texts which I should have been glad to notice, such as Heb. 9: 27. 2 Pet. 3: 3-13. Rev. 21: 7, 8. Math. 25: 46, but I have not room. In my next, we will consider the Coming of our Lord Jesus Christ. Yours as ever.

LETTER XXIV.

My Dear Sir:—

Agreeably to promise I will now invite your attention to the subject of future retribution, as connected with the second advent of our Lord. You refer all those passages in the New Testament, which speak of a general judgment in connection with the coming of Christ, to the destruction of Jerusalem, and think you have a sufficient answer to all the arguments drawn from this source in Math. 24: 34. "Verily, I say unto you, this generation shall not pass till all these things be fulfilled." This text is considered a kind of *key*, by which all mysteries connected with the last judgment, are unlocked, and made plainly to refer to the ravages of the Roman army under the walls of Jerusalem. Here I totally disagree with you.—If you will carefully examine the New Testament, you will find *five* different comings of Christ spoken of, neither of which

took place, properly speaking, at the destruction of the Holy City; as,

1. The personal coming of Christ in the flesh. "The Word was made *flesh* and dwelt among us." "He **CAME** to his own, and his own received him not." 'John 1: 11, 14.—This was his first personal coming.

2. His *spiritual coming* in the hearts of his disciples. "I will not leave you comfortless; I will **COME** unto you."—"If any man love me, he will keep my words, and my Father will love him and we will **COME** unto him and make our abode with him." John 14: 18, 23.

3. We have a model and prelibation of the final coming of Christ in his transfiguration, called "the Son of man **COMING** in his kingdom." Math. 16: 28; read it in connexion with Math. 17: 1—9. 2 Pet. 1: 16—19. As I intend to examine these passages and illustrate this coming hereafter, I will not attempt the discussion now.

4. There is a providential coming of Christ spoken of in the New Testament, to punish apostate churches, as such, by removing their light and privileges. Hence Christ says unto the church at Ephesus: "Remember therefore from whence thou art fallen, and repent and do thy first works, or else I will **COME** unto thee quickly, and will remove the candlestick out of his place." Rev. 2: 5. This may be called the *providential coming of Christ*. It is not coming with his "mighty angels," "in the glory of his Father," "gathering all nations before him, and rewarding every man according to his works."—In the Old Testament we find great displays of divine power, whether for the salvation or destruction of nations, are called the coming, appearing, or presence of God. See Sam. 22: 10—12. Isa. 19: 1. Hence the destruction of Sodom, the old world, Babylon, Nineveh, and Jerusalem, both by Nebuchadnezzar and Titus, were *providential comings of God* the Father, but none of these events are anywhere spoken of as the *comings of Christ*. The providential comings of the Son, are to remove the privileges of apostate churches, as in Revelation 2: 5.

5. The last and final coming. This coming is marked and may be easily distinguished from his other comings. It will be his *fifth coming* in one respect, and his *second* in another. It will be his fifth in order of time, but his *second personal coming*. This is the coming upon which you and I differ so much; the sublime and blessed event, which your preachers and authors refer to the destruction of Jerusalem. If you will con-

sider the object of this coming as set forth in the word of God, you will see that it is not to destroy Jerusalem; but,

1. To raise the righteous dead and change the righteous living.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself, shall descend from heaven with a shout—with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "For our conversation (citizenship) is in heaven, from whence we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." "As in Adam all die, even so in Christ shall all be made alive (raised from death) but every man in his own order, (troop or company) Christ the first fruits, afterwards they that are Christ's at his coming." "Behold I shew you a mystery. We shall not all sleep (die) but we (disciples of Christ who do not sleep,) shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trump shall sound and the dead shall be raised, and we (who don't sleep) shall be changed." 1 Thes. 4: 14—17. Phil. 3: 20, 21. 1 Cor. 15: 22, 23, 51, 52.

2. The Lord Jesus will come to destroy the wicked from the face of the earth, and to regenerate it by fire.

"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burnt up * * * nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." "And they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him: then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not; for behold the day cometh that shall

burn as an oven, and all the proud, yea, all that do wickedly, shall be stubble, and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch." 2 Thes. 1: 7, 10. 2 Peter 3: 8, 14. Mal. 3: 17, 18, 4: 1.—Dan. 7: 11. Rev. 17: 16. Acts 3: 20, 21.

3. The Lord Jesus will come to judge the world.

"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." "When the Son of man shall come in his glory and all his holy angels with him, then shall he set upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

The day, or period of judgment will commence when "the Lord Jesus Christ shall be revealed from heaven." The solemn day will be introduced by the first resurrection, changing of the righteous living, a general conflagration of the earth, and it will close up at the expiration of a period, called in Rev. 20: 5, a thousand years, with the resurrection of the unjust, and the condemnation and destruction of the wicked, from the presence of the Lord and the glory of his power. Rev. 20: 12—15.

"I charge thee before God and our Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom."

"He hath appointed a day in which he will judge the world in righteousness." "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Thes. 5: 1. Acts 17: 31. Rom. 2: 16. 2 Cor. 5: 10.

4. Christ will come to purify his church and be glorified in his saints.

"When he shall come to be glorified in his saints, and to be admired in all them that believe." "As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." 2 Thes. 1: 10. Matt. 13: 40—43.

Again; the second advent of our Lord or his final coming.

differs as to the *manner* of his appearing from every thing said to have taken place at the destruction of Jerusalem. Nothing of which historians inform us, connected with that bloody and cruel war, answers at all with the account given of it in the Word of God. According to the Scriptures, our Blessed Lord will come,

1. *Personally, in his glorified body.* When he ascended into heaven from Mt. Olivet, two celestial messengers appeared to his admiring disciples and said, "Ye men of Galilee, why stand ye gazing up into heaven? This **SAME JESUS** which is taken up from you into heaven, shall so come in like **MANNER** as ye have seen him go up into heaven." Acts 1: 11. See also John 14: 3. Here it is said the *same Jesus* shall come; and as though this was not yet sufficiently emphatic, the angels assure his disciples he shall come in "*like manner* as they had seen him go into heaven." How did Christ go into heaven? Visibly, personally; with his resurrection body, he mounted a chariot of light and rode off majestically to his glorious mediatorial throne.

2. He will come *visibly*. This point has already been made manifest, but as the coming of the Lord Messiah is supposed by many to be a spiritual coming, or to refer to Jerusalem, it may not be unimportant to show, beyond all dispute, that his coming will be *visible*.

And they shall **SEE** the Son of Man coming in the clouds of heaven with power and great glory. Math. 24: 30. See also Mark 13: 26; Luke 21: 27; Dan. 7 9—14. John says of this coming;

"Behold he cometh with clouds; and every eye shall **SEE** him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Rev. 1: 7. Besides those passages which assure us that we shall **SEE** Christ at his coming, there are several texts which clearly imply the visibility of the second advent. As for instance, all those texts which speak of his coming as an *appearing*. Lexicographers tell us that an "*appearance* is the act of coming into sight." If Christ's coming then, is an *appearing*, it is "coming into sight."

Unto them who look for him shall he **APPEAR** the second time, without sin (sin offering) unto salvation. Heb. 8: 28. Looking for that blessed hope, and the glorious **APPEARING** of the Great God and our Lord Jesus Christ. Titus 2: 13. When Christ who is our life shall **APPEAR**, then shall we also appear with him in glory. Col. 3: 4. And when the Chief Shepherd shall **APPEAR**, ye shall receive a crown of

glory. 1 Pet. 5: 4. And now little children, abide in him; that when he shall APPEAR we may have confidence and not be ashamed before him at his coming. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall APPEAR, we shall be like him, for we shall SEE him as he is. 1 John 2: 28; 3: 2. Nothing can be made plainer than that the coming of Christ will be *visible*.

3. Christ will come *in the clouds of heaven*.

When arraigned before Caiaphas, Jesus said, Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the *clouds of heaven*. Mat. 26: 64. See also Acts 1: 9—11. Math. 24: 30. Luke 21: 27. Dan. 7: 9—14. Mark 13: 26, 14: 62. Rev. 1: 7. 1 Thes. 4: 17.

4. Christ will come in *great glory with a retinue of holy angels*.

When the Son of Man shall come in his GLORY and all the holy angels with him, then shall he sit upon the throne of his glory. Matthew 25: 31. For the Son of Man shall come in the GLORY of his Father, with his angels. Matth. 16: 27.—See also Matth. 13: 41—43; 24: 30, 31. Jude. 14.

5. Christ will come in a *cloud of fire*.

Light and fire are emblems of the divine presence and glory. When God appeared to Moses, it was in the burning bush, and in the fire, smoke, and tempest of the Mount. So when Christ was transfigured, or when he put on his glorified form before his disciples, a bright, (a fiery) cloud over shadowed him, and his countenance was irradiated with the resplendent glories of the heavenly world. So when he comes in the glory of his Father, he will appear in lambent flames of fire. "And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in FLAMING FIRE.—2 Thes. 1: 7, 8.

6. The coming of Christ will be attended with *sounding of the last or seventh trumpet*.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heaven to the other. Math. 24: 31. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God. 1 Thes. 4: 16. See 1 Cor. 15: 51—44. Rev. 10: 7, 11: 15—19.

7. The coming of Christ will be attended with the dissolution of *elements and a general conflagration*.

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. 2 Pet. 3: 10.

8. The coming of Christ will be *sudden and to many wholly unexpected.*

For as the lightning cometh out of the East and shineth unto the West, so also shall the coming of the Son of Man be. Math. 24: 27. For yourselves know perfectly that the day of the Lord so cometh, as a thief in the night. 1 Thes. 5: 2. See also Math. 24: 37, 44, 50. So then it appears from the Lively Oracles that our Great High Priest will come personally, visibly, in the clouds of heaven, in power and resplendent glory, with a retinue of angels, amid the dissolution of elements, and the sounding of the last trump.

But were the righteous dead raised, and the living saints changed in a moment, in "the twinkling of an eye," from mortality to immortality, at the destruction of Jerusalem? Did Jesus then and there "gather all nations before him, and separate them one from another" and "reward every man according to his works?" Did he then and there appear personally, in his glorified body, visibly? Did all men see this **OF SAME JESUS,** "coming in the **LIKE MANNER**" as he was seen to ascend by his disciples? Do you believe that when Titus and his mercenary army butchered so many poor Jews, and burnt up the Holy City, that Christ in any proper sense, then and there "**APPEARED**" with all his mighty angels, "descended from heaven with a shout, with the voice of the archangel and the trump of God? and that the dead in Christ rose first?" Did he then come "in the clouds of heaven," and "send out his angels to gather his elect from the one end of the heavens to the other end of the heavens?"

If these things took place at that time, why has not some faithful historian recorded these wonders? Josephus was personally present on the occasion, and has recorded several prodigies which happened, but it does not appear that he saw, or heard any thing like the coming of Christ. Think of these things, and in my next and closing letter, the Lord willing, I will examine with you Math. 16: 27, 28, 29. Yours as ever.

LETTER XXV.

My Dear Sir:—

Having proved in my last letter, that the 2d advent of our Lord will be visible and personal—that he will appear in the glory of his Father, attended with mighty angels, and that he will then raise the righteous dead, change the righteous who may be “alive and remain,” “in a moment, in the twinkling of an eye,” from mortality to immortality, and regenerate the earth by fire, and introduce the general judgment, it follows inevitably, as nothing of this kind took place at the notorious destruction of Jerusalem, that that bloody siege could not have been the coming of our Lord Jesus Christ. But as there are a few passages which you depend upon to prove that the destruction of Jerusalem was the coming of Christ, it will be well to spend a little time in examining these texts. Should we admit, (which I do not,) that those passages, which speak of the coming of Christ to raise the dead, and “reward every man according to his works,” were fulfilled at the destruction of Jerusalem, still the doctrine of future retribution would remain unshaken, being supported by a multitude of texts and considerations, not directly involved in the controversy about the 2d coming.

1. The first passage which you bring forward to prove that the coming of Christ took place at the destruction of the Holy City, is Matth. 10: 23. “For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come.” This language constitutes a part of our Lord’s address to his apostles, when he chose them and sent them forth two by two, on a mission of a few weeks, to preach the gospel of his kingdom, not to the Gentiles—not to the Samaritans, but to the Jews only. That this passage has no reference to the destruction of Jerusalem, is evident from the following considerations. (1.) This language was addressed to the apostles, according to Dr. Carpenter’s Gospel Harmony, not more than six months before the crucifixion. (2.) The apostles finished their circuit among the cities of Israel, and returned to their Lord before the crucifixion. (3.) Before the ascension of Christ, they received an enlarged commission, and went out to preach the gospel to “all nations;” “to every creature.” As a matter of fact then, in less than one year from the time when their Lord said, “Ye shall not have gone over the

cities of Israel till the Son of Man be come," they had gone over the cities of Israel, and received a new commission—authority to preach to the Gentiles. The coming then, here referred to, either took place within one year, or Christ must have uttered a false prediction. Take which horn of the dilemma you please. (4.) Besides, Jerusalem was not destroyed till, at least, *thirty-seven years* after the Apostles received their commission to preach in the cities of Israel. But long before this period had elapsed, the apostles had gone over the field which their first commission contemplated, returned and received authority to preach to the Gentiles; they had, spread the gospel all over the Eastern World, and with the exception of John, had all gone to the rewards of the faithful. (5.) The reference here was to that coming of Christ, *th* at prelibation of his final coming, which was exhibited in his transfiguration. This event took place within a few weeks after he sent out his apostles, and before they performed their circuit "over the cities of Israel." This I will make plain.

2. You depend on Math. 16 : 27,28, as evidence that the coming of Christ took place at the destruction of Jerusalem.

"For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

"Verily I say unto you, There be some standing here, which shall not taste death till they see the Son of man coming in his kingdom."

Now that this is a perversion of this part of our Savior's teachings, will appear from the following considerations. (1.) No historian has informed us that any thing took place, when the Roman army sacked Jerusalem, butchered and enslaved its citizens, answering to this prediction. No one saw, or imagined he saw, the Son of Man or his angels; nor did Christ then and there "reward every man according to his works." "Every man" was not there. All the Jews were not there. There was but a handful of the human race involved in that cruel war, not half as many as were destroyed by the wars of Xerxes, Alexander, and Napoleon Bonaparte. Nor did all actually involved in the war receive "according to their works." The sword of the conqueror fell indiscriminately upon the innocent and the guilty, and women and infant children were the greatest sufferers. (2.) The coming spoken of in the 28th verse is not the same as that spoken of in the 27th. It is only a model or type of it. Observe, it does not say that there be some standing here, which shall not taste of

death till the Son of Man come "to reward every man according to his works." No—this is not the affirmation, but "till the Son of Man be come in his kingdom. (3.) This coming in his kingdom as a model, type, and prelibation of his final coming, as appears from the following context, was the transfiguration. On the holy mount, Christ put on his glory, appeared in his kingdom, and gave to three of his disciples a fac simile of his final coming, and his immortal kingdom. I have no doubt that Peter, James, and John, saw Christ in his glory, just as he is now seen in heaven, and just as he will be seen when he "comes in flaming fire, taking vengeance on them that know not God, and obey not his gospel." [4.] That the coming in the kingdom spoken of in the 28th verse, is a fac simile illustration of the coming spoken of in the 27th verse to "reward every man according to his works," and was seen by three then present, "after six days," in the transfiguration, will be manifest if you will read the whole in connexion. It stands as follows:

"For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, who shall not taste death till they see the Son of Man coming in his kingdom. And after six days, Jesus taketh Peter, and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him."

Here then, we learn that three of those present saw Christ in his glory within six days, while all others then present "died without the sight." (5.) That the transfiguration is the event alluded to in verse 28th, as a presentation of his final coming, will appear still further by collating Matt. 16: 27, 28; 17: 1—5, with 2 Peter 1: 16, 18.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there

came such a voice to him from the most excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

Here then we have the prediction, its literal fulfilment, and a commentary by one of the eye and ear witnesses. Peter, one of the favored three with Christ on the mount, calls the transfiguration, (1.) "The power and coming of our Lord Jesus Christ." (2.) Says he "was an eye witness of his majesty" on that occasion. (3.) That he then "received from God the Father, honor and glory," and was proclaimed to be his beloved Son in whom he was well pleased. (4.) Peter tells us all this took place "when we were with him," (not at the destruction of Jerusalem—but) "in the HOLY MOUNT." Now, if you take Matthew and St. Peter as authority, you must acknowledge that the transfiguration was that "coming in his kingdom," which was to be seen by some then present before their death. But,

3. You tell me that the 24th chapter of Matth. clearly teaches that the coming of Christ in judgment took place at the destruction of Jerusalem. Let us briefly examine this portion of our Savior's teaching. The instruction contained in the 24th and 25th chapters of Math. was delivered to the apostles only two or three days before the crucifixion. As Jesus was retiring from the temple, his disciples called his attention to the beauty and magnificence of its structure. Jesus replied, "Verily I say unto you, there shall not be left there one stone upon another that shall not be thrown down." Here he clearly referred to the destruction of Jerusalem. The disciples wishing to know more of these things and probably partaking of the prevalent opinion of their countrymen, that the Holy City would stand till the end of time, came to him privately as he sat upon the Mount of Olives, saying, "Tell us when shall these things, (the destruction of Jerusalem) be? and what shall be the sign of thy coming, and of the end of the world" or dispensation? Here then, is a three-fold question. It relates to the destruction of Jerusalem, the coming of Christ, and the end of the Christian age or dispensation, which began with the labors of our Redeemer. See Luke 16:16. Now, in our Savior's reply, we may expect an answer to each question. From the 4th to the 14th verse, he gives in general the signs which will be common and general till the end of the world, or gospel dispensation. He tells them there will be false Christs, wars, famines, pestilences, earthquakes, and that

his followers will be hated, persecuted, and some of them killed for his name's sake. This is all general. These things have been taking place ever since our Savior was upon earth. The last sign which shall indicate the closing up of the gospel age or dispensation, which was opened by the Ministry of Christ and his Apostles, is the universal spread of the gospel. "And this gospel shall be preached in all the world, for a witness unto all nations, then shall the end come." Verse 14. Notice here, [1.] That the *end* spoken of here cannot be the *end of Judaism*, for that ended as a divine appointment, when John the Baptist began to preach. "The law and the prophets were until John, since that time the kingdom of God is preached." Luke 16 : 16. "For all the prophets and the law prophesied until John." Matthew 11 : 13. [2.] Besides, the *end* spoken of in verse 14 was not to take place till the gospel had been preached in all the world—as a witness to all 'nations.' But was the gospel to be preached everywhere before Judaism as a valid institution, passed away? Have we in 'the divine Economy two divine dispensations existing as valid, Christianity and Judaism, at the same time? This you will hardly be willing to allow, but this position you must take with all the absurdities which it involves, or admit that the *end*—the end of the world or dispensation spoken of in the 14th verse, is the *end* of the gospel dispensation.

The 2d division of the 24th of Math., begins with verse 15, and closes with the 22d.


"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, [whoso readeth, let him understand,] Then let them which be in Judea flee into the mountains : Let him which is on the house-top not come down to take any thing out of the house, neither let him which is in the field return to take his clothes. And wo unto them that are with child, and to them that give suck in those days ! But pray ye that your flight may not be in the winter, neither on the Sabbath day : For then shall there be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved : but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there ! believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect."


Here our Savior tells his disciples about the destruction of Jerusalem, and answers their first question, "*When shall these things be?*" He tells them when they should see the war and desolation spoken of by Daniel, 9 : 27, then Jerusalem was to be destroyed—that they should flee to the mountains with great haste, that it would be a time of great tribulation, such as never had been, and never would be in any other war, that it would be so destructive in its nature, that if prolonged, it would swallow up both Jews and Christians. "No flesh would be saved," but that for the sake of the elect, the Church, the war should be shortened.

Having now described the destruction of Jerusalem, our Savior proceeds in the 23d verse onward to the end of the 25th chap., to answer the question—"What shall be the sign of thy coming?"

Knowing that there would be Judaizing teachers both in the Church, and among the poor blinded, infatuated Jews, who would "deceive, if it were possible, the very elect," by telling them that Christ would come at the destruction of Jerusalem, the Savior begins a description of his 2d personal coming, by telling his disciples that he would not come amid that bloody siege. Hear his warning on this point.

"Then, (when? why at the destruction of Jerusalem,) if any man shall say unto you, Lo! here is Christ, or there, *believe it not*,—"BELIEVE IT NOT;" it is a false doctrine, and not to be believed, "for," continues the Savior, "there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." It seems that Christ had on some previous occasion told his disciples, that he would not come at the destruction of Jerusalem.

"Wherefore, if they shall say unto you, (at the destruction of Jerusalem,) behold he is in the desert, go not forth; behold he is in the secret chamber,  BELIEVE IT NOT."

Here the Savior is remarkably explicit. He tells his followers to give no heed at all to the cry that Christ would come at the destruction of Jerusalem—that no story—no report—no argument—no affirmation to that effect should receive the least credit. In relation to every pretence of this kind he said twice over,  "BELIEVE IT NOT."

He then proceeds to give the reasons why they should not receive such reports, and these reasons may be found in the sublime, glorious manner in which he will appear. Hear him.

"For as the lightning cometh out of the east, and shineth unto the west, SO shall the coming of the Son of man be." That is, his coming will be of such a nature when it takes place, that there will be no chance for dispute, or difference of opinion. It will burst upon the world suddenly and visibly, like lightning. All will see, and all will feel that "the great day of his wrath has come."

- "Having now introduced the subject of his personal coming for the double purpose of telling his disciples that it would not take place at the destruction of Jerusalem, and to answer their questions touching this subject, he now proceeds to give the moral and physical phenomena attending his glorious appearing; he intimates that his saints will be gathered to him as the eagles gather to their prey; (Deut. 32: 11,)—that after the tribulation of those days, (probably the battle of Armageddon,) the sun shall be darkened, the stars shall fall from heaven, the moon shall not give her light—and "then," amid these scenes, "there shall appear the signs of the Son of Man in the heavens, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." See verses 28, 30.

But as an answer to all this, you refer me to the 34th verse.

"Verily I say unto you, this generation shall not pass away until all these things be fulfilled." This verse I fear will rise up in judgment against many a Universalist preacher, for with it, thousands have been deluded with a hope that the judgment and its attendant resurrection are past. Let any passage be brought forward to sustain the common-sense doctrine of a judgment to come, and the summary answer is, "Verily I say unto you, this generation, &c."—Well, now let us examine this verse. You put a certain construction upon the word *generation*, as used here, and then employ the text thus construed, to explain away the alarming threatenings of the Word of God. What then, is the import of the word *generation* here? The Greek word here rendered generation, is *genea*. Grove in his Greek Lexicon, defines it thus:—"A generation—descent—succession—birth—parentage,—a race—breed—kind—sort—species—age—the time from the birth of a man till he has a son, about thirty years."

Now your definition would be here, "*generation*—thirty years, or the time from the birth of a man till he has a son. But this is neither the only, nor the most obvious definition. In order that we understand our Savior consistently with himself and with matters of fact, we must put another construction

upon the word *genea* here. It is evidently used in this text and in many other places by our Savior, in the sense of "race," "breed," "kind," "sort," or "species."

It is so used in Ps. 22: 30. "A seed shall serve him; it shall be accounted to the Lord for a generation"—a family—a kind, a sort. See also Ps. 24: 6. So our Savior calls the Jews, as a nation, as a class, a family a sort, a generation. "All these things shall come on this generation." This obviously does not mean upon those only who were then living, but upon that nation, or the curse is upon them to this day. The blood of the race, prophets from the blood of Abel down, is as much upon the Jewish nation now as a family, as it was in the days of Josephus. "Whereunto shall I liken this generation," that is, this nation or family, the children of Abraham. So Peter says of believers, "Ye are a chosen generation," that is, a chosen race, breed, kind or sort. This is applicable to all believers to the end of time. So I understand Christ to use the word *genea* in Math. 24: 34. "Verily I say unto you this generation (race, breed, kind, or sort of people—the Jews,) shall not pass till all these things be fulfilled." And by a miracle of divine Providence, that generation, or family of Abraham still live, scattered among all nations, peeled, persecuted, and yet everywhere maintaining their national prejudices, predictions and forms of worship. I understand our Savior to use the word *genea* in the sense of race, and to apply it to the Jews as a people or race. [1.] Because this is the proper use of the word. [2.] He had just been describing the destruction of the Holy City, and the wars in which the Jews would be involved, and it would be natural for his hearers to conclude that the nation or race as such, would be wholly destroyed. Christ says *no*—they will not pass,—they will have an existence till his second coming. [3.] If we put the other construction upon it, and understand our Savior to say that his coming would take place within thirty years, we make him contradict himself, and say that which is not true. Jerusalem was not destroyed during that *generation*, or within a period of thirty years. It was at least thirty seven years, and according to the chronology of some, forty years after the crucifixion. Besides, a multitude of circumstances are to take place at the coming of Christ, none of which took place at the destruction of Jerusalem, as, [1.] His coming is to be visible and personal. Mat. 24: 30. John 14:1—4. Acts 1:9—11. Rev. 1:7. Dan. 7:13. 1 John 3:2. Col. 3:3. But Christ did not come visibly nor personally, at the

destruction of Jerusalem. (2.) Christ is to raise the righteous dead at his coming. 1 Thes. 4: 14—17. 1 Cor. 15: 52.—Phil. 3: 20, 21. Rev. 20: 4—6. But the dead did not rise at the destruction of Jerusalem. (3.) Christ is to gather his saints together from one end of the heavens to the other, and to be glorified in them, at his coming. Math. 13: 41—43; 24: 31. 1 Thes. 4: 17 2. Thes 1: 10. But this was not the case when Jerusalem was destroyed. So far were the angels of God from gathering together the elect from one end of the heavens to the other on that occasion, that they were actually forewarned by Christ to “*flee to the mountains.*” (4.) The coming of Christ is to be sudden, and to many, wholly unexpected. He is to come with the suddenness and vividness of lightning, like a thief in the night; men are to be about their business and pleasures as they were in the days of Noah,—two to be in the field, one to be taken and the other left,—two women grinding at the mill, one to be taken the other left. Math. 24: 27, 38, 40, 41. 1 Thes. 5: 2, 3. 2 Pet. 3: 10. But it was not so when Jerusalem was destroyed. There was nothing sudden in that event. The war existed more than three years before the city and temple were destroyed. The Roman army was slow and deliberate in its movements. Having conquered the most of Galilee, they repaired to Cesarea in the autumn of A. D. 69, for winter quarters. In the spring, they moved slowly towards Jerusalem, driving the Jews before them, as sheep to the slaughter; they arrived under the walls of the city in April, and continued the siege till Sept. before they destroyed the city. This was very far from being sudden like the coming of lightning. (5.) Besides, when the Lord comes, he is to introduce a general and particular judgment.

“All nations are to be gathered before him.” “We must all appear at the judgment seat of Christ, that every one may receive the things done in his body.” “The righteous” are to be received to the “kingdom prepared for them from the foundation of the world,” and have “eternal (aionion) life,” while the wicked are to “go away into everlasting (aionion) punishment.” Math. 25: 31, 22, 46. 2 Cor. 5: 10. “But all nations” were not gathered at the destruction of Jerusalem; “every one did not there receive according to his works,” nor did the righteous there find “eternal life;” nor the wicked “eternal punishment.” What then can be plainer than that the destruction of Jerusalem and the coming of our Lord are two distinct events?

4. But you say that Christ and his apostles frequently spoke of the coming of Christ, and the ‘end of all things’ as near

in their day. I answer, (1.) The apostles were not permitted to know definitely, the times and seasons when their Lord would come, as appears from Matt. 24: 36, 50. (2.) Our Savior and his apostles evidently spake comparatively when they spake of the "end of all things being near at hand." Comparing the time to come with the time that had been, and the whole length of time with eternity, the end of "all things was then, as it is now, at hand." Time is but a shadow, and the Lord will make comparatively, "a short work on the earth."

5. There is one mode of supporting Universalism, which some of your preachers have adopted, which I regret I have not time more fully to examine. It is the notion that the animal part of man is the sinful part. You say that man is a kind of three-fold being, having a body, soul, and spirit, and that the spirit, which alone survives death, is immaculate, not guilty; that the soul, by which you mean mere animal life, which man possesses in common with beasts, is the sinful part, and that this is wholly destroyed by death. To this I briefly reply,

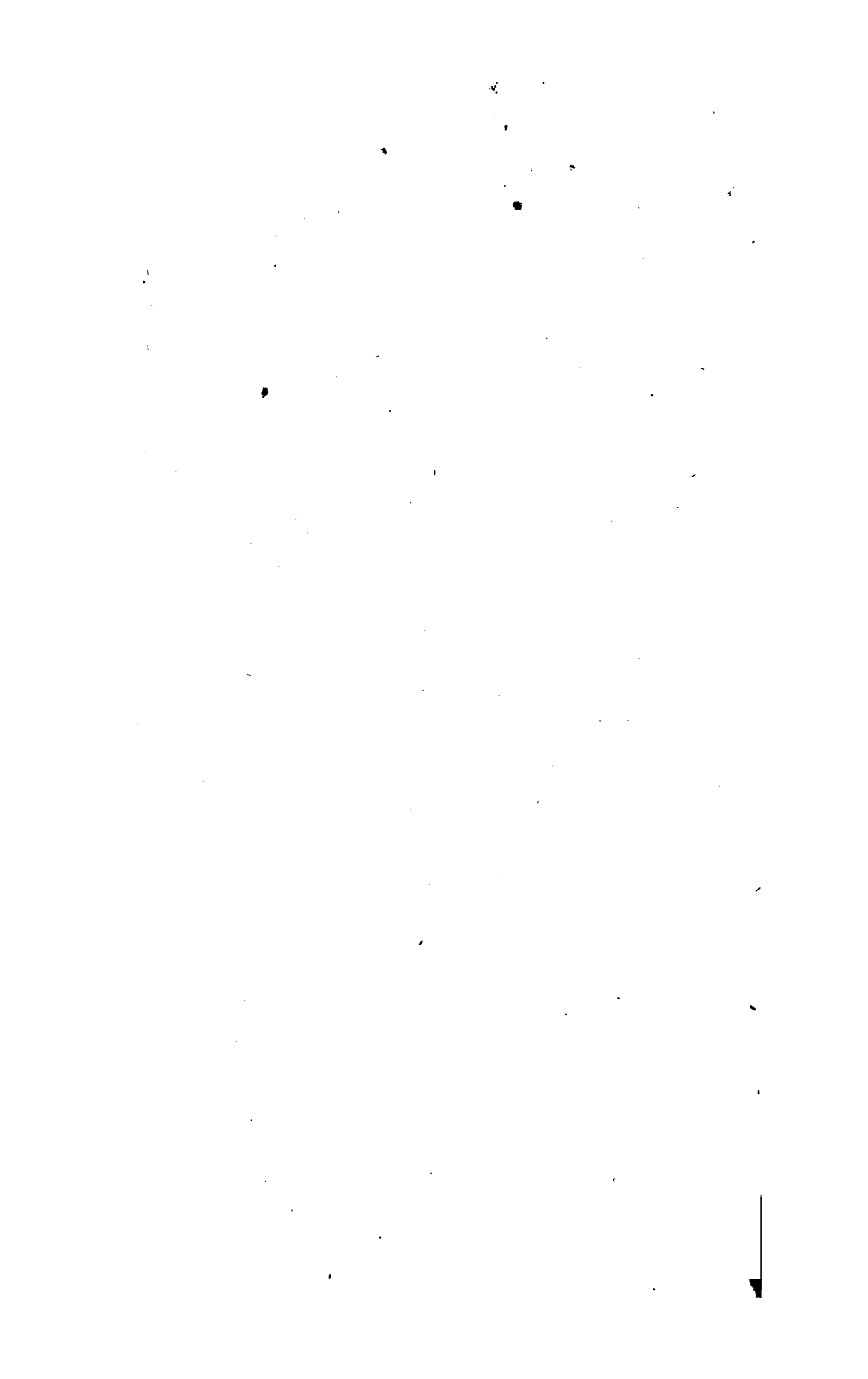
(1.) This theory is at war with the philosophy of mind.—Every body knows who will reflect a moment, that sin is an act, not of the body, not of the mere animal, but of the mind, of the intellectual part of man. A brute cannot sin, because it has not intellect. The mind first *invents* the deed, and *wills* to do it, and then uses the body as an *instrument*. This every one knows, who will consult his own experience. (2.) If the animal part of man is the sinner, how does it happen that the mind or spirit suffers the pangs of guilt? If your doctrine in this respect is true, we might expect that the sin of blasphemy for example, would produce a pain in the head, or the gout instead of a distressed conscience. (3.) The word *heart* you know, is used in the scriptures to represent the affections of the mind. Well, now, Christ says, "Out of the heart proceedeth fornications, thefts," &c. Math. 15: 19. (4.) According to this doctrine, there is no salvation. If the spirit never sinned—never was lost—never was guilty, it is manifest it needs no pardon—no repentance—no salvation. It only needs to be helped out of bad company, a deliverance easily effected by the aid of a halter, razor, or arsenic. (5.) If the spiritual part of man is not the sinful part, I cannot understand Paul when he says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," literally, wickedness of spirits. Eph. 6: 12.

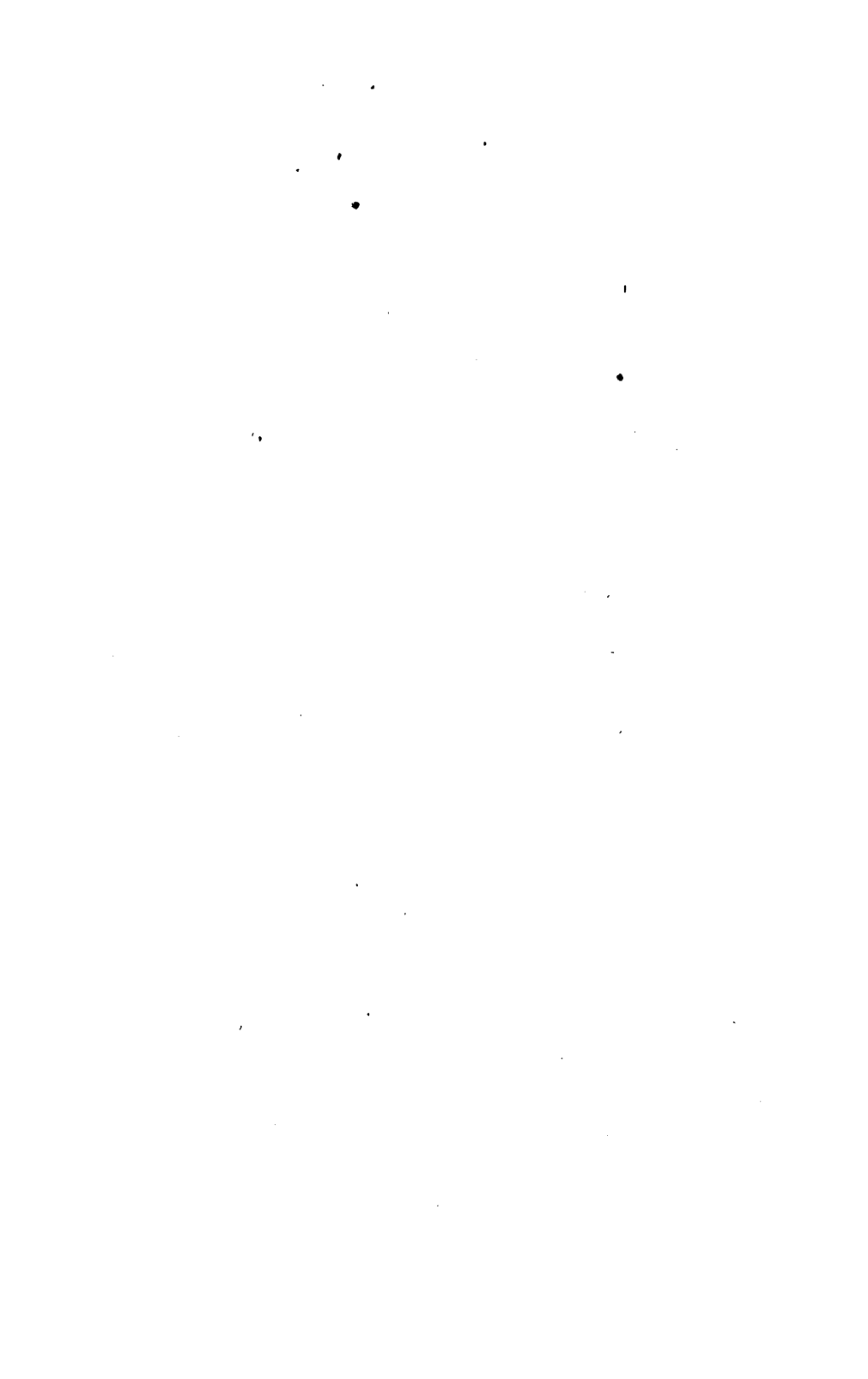
In fine, I have now examined your system. I have compared it with human experience, sound philosophy, and common sense, and have found it mocking common sense, outraging human experience, and denying the most obvious principles of sound mental philosophy. We have also weighed it in the balances of the sanctuary, and here we have found it fearfully wanting. Let me exhort you then not to trust your soul another day upon the delusive hope that you shall go to heaven, because there is no hell. One sinner will make a hell in any part of the moral universe, where he may chance to be. There is no running away from self or sin. Your sin will find you out.

Yours as ever.

P. S. In these letters I have taken Universalism as it is; not as you would define it, when pressed with its absurdities; but as it is believed and preached by its most popular advocates, and defined and defended by its standard authors.—These authors, as you very well know, are ultra-Universalists. They believe in no retribution in the world to come.

THE END.







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